THE RESOLVED Christian;

Exhorting to Resolution.

WRITTEN,

To comfort the Faint-hearted,
To strengthen the Faithfull.
To recall the Worldling:
AND
To perswade All *Men*, so to run that they may obtaine.

LONDON:
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1623.

To the Right Honorable *S. Tho. Egerton Knight*, L. Keeper of the great Seale of England, &c.

AS in Contemplation the weake vnderſtanding and ſhallow conceipt of Man cannot by one ſimple act, apprehend the perfect knowledge of thoſe things which in themſelues are excellent; euen ſo, in Practiſe, and writing, it is impoſſible that at the firſt attempt, hee ſhould attaine to the marke hee aymes at; vntill by further

consideration & experience, his intended Purpose hee brought to some Perfection: This is it that the wise Philosopher ment where he saith, Nihil primo perfectum, *Nothing can be absolute & perfect at the first. And againe, in another place,* The latter Councels are euer wisest & safest. *Wherefore (Right Honourable) when I saw the earnest desires of many to reade ouer this small Tractat, & perceiued that it found acceptation (albeit indeed it was not so absolute, as I could haue wished it to be,) I was the rather encouraged (notwithstanding my earnest studies otherwise) to take further paines therein, and to supply those wants which passed in the former Edition: Being thus compelled by writing (in some sort) to informe those, whom otherwise I may not be permitted to instruct, least, with the vnprofitable Seruant, I should seem to bury that poore Talent the Lord indued me with. What I haue performed herein, conference of both the Editions together will soone declare. Thus committing the whole to the bles-*

sing

sing of the Almighty; I commend your Honour to HIS gratious Protection, who honoureth them that honour HIM, and embraceth them who RESOLVE to come vnto him.

Your Honours most humble

in all dutie to commaund,

Gabriel Pawel.

To the Reader.

RESolute, or, Not-Resolued Christian, seeing Delight is the onely marke that the humors of our age do aime at: Behold (*Man described, the World displayed, Death vnmasked, Feare dispelled, Temptations retented: The sicke comforted, the Prisoner cheered, the Faint-hearted strengthened, the Afflicted solaced, the Strong emboldned, the Persecuted encouraged, and Persecuters warned,*) an effectuall, delightful & sweet Bait, to allure all men to a Christian Resolution; very wholesome, profitable, and necessarie.

The

The Arguments of euery Chapter, and Section, of both the Bookes.

CHAP. I.
Of the misery of Man.

Sect.

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2 *Of the miserable Nature & Condition of Man.*
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Teſti-

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3 That the members of Christ ought not to feare death and damnation, because Christ their Head hath vanquished and ouercome them alreadie.

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That

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3 Comforts taken from the examples of them that haue beene innocently adiudged to die.
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3 That it is a blessed thing to suffer persecution for Religion or Iustice sake.
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6 That we ought not to be dismaid at persecution, forsomuch as our cause is good.
7 That their estate is very dangerous that neuer suffer affliction.
8 That whosoeuer will be ashamed of Christ, Christ will be ashamed of him.

9 That worldly pleasure, wealth, &c. should not withdraw vs from the confession of the truth.
10 That conscience in religion must not be dissembled.
11 Against the offence of the yeelding to time-seruers, though they be better learned and wiser then we be.
12 That though the world condemne vs for fooles and too nice, yet wee must not take the start of profession.
13 That imprisonment for the testimony of a good conscience, is not thraldome and bondage, but rather should comfort vs the more.
14 That increase of torments should not feare vs, but rather comfort vs the more.
15 That God loueth vs neuer the lesse though hee suffer vs to taste of his cup, but rather, that he doth loue vs so much the more.
16 That burning aliue is not so extreame a torment as it is thought to be.
17 That the patience of the Saints is not Stoicall indolency.
18 That we must not be dismaid, though friends forsake vs, and that we must not yeeld vnto their vngodly suggestions.
19 That the pretence of nourishing of wife and children (when they haue no other meanes to liue) is no cause why we should deny, or dissemble the knowne truth.
20 That the Lord will not faile his children in these daies, no more then he did in times past, in the old

old Testament, and in the time of the Primitiue Church.

21 That we should not be dismaid at the faces, behauiour, and maiesty of mortall men.

22 Comforts against the dulnesse of spirit and vnfitnesse to suffer.

23 What a great dignity Martyrdome is: And how we should not thinke our selues vnworthy to suffer for Christs sake.

24 That the voluntary death of the Diuels Souldiers cannot make the sufferings of Martyrs vnregarded.

25 What the enemies of the truth procure vnto themselues by persecuting and murthering of Gods children.

THE

THE FIRST Booke of the Resolued *Christian.*

CHAP. I. Of the miserie of Man.

Of Mans Ignorance, Vngratitude, and Miserie.

Sect. I.

MAn in his estate of Innocency being the perfection of all Gods works; in dignity, little inferiour to the Angels; in authority, Lord of the whole world; by right, the inheritor of life eternall; & in all resemblances of diuine properties, in holinesse and righteousnesse like himselfe: as in excellency he surmounted the rest of the creatures; being sound in body, sincere in soule, and perfect in both: so now, after his fall (notwithstanding the noble prerogatiues of Vnderstanding & Reason) in knowledge, gratitude, and felicity, he is farre inferior

Wherein man is inferiour vnto the creatures.

Mans ignorance.

vnto any of them: for what more ignorant, what more ingratefull, and what more miserable then man? So ignorant is hee, that hee knoweth not wherefore he liueth; so vngratefull, that he doth not acknowledge the benefits he receiued, & so miserable, that his beginning, continuance, and end, is nothing but misery. There are foure sorts of Creatures in the world, among whom man is the most excellent, yet of all others hee aymeth least at the end & purpose of his creation. The first haue essence or being onely, as the earth, the water, the fire, the aire, the Sun and the Moone. The second haue essence and life, which are called vegetatiue, as hearbs, trees, and all plants. The third haue essence, life, and sence, or feeling, as fishes, fowles, & all beasts. The fourth haue essence, life, sence, and reason, as Man. Now aske of Man, wherefore God hath created the first sort of creatures; he will answer, he hath created the earth for the habitation both of Men & Beasts, & for the nourishing of hearbs, trees, and plants; the waters for nauigation & nourishment of fishes, the stones for building, the fire and the Sunne, to giue light and heat, the aire to giue breath. Aske wherefore hee created the second sort; hee will answer, God created the hearbs and the trees for the foode of man and beast. If ye demand wherefore the third sort of creatures were made; he wil answer, God hath created fishes, fowles, & other creatures,

Man able to render a reason of the essence of the rest of the creatures, but not of his owne.

creatures, some for food, some for labour, and other for other vses. But aske of man, wherfore God hath created *Him*, or to what end *He* liueth; he will answer, he knoweth not, or, that God created him for himselfe, to prouide for himselfe whatsoeuer the lusts of the flesh may desire. The poore Artificer, to nourish his Family, the Merchant, to enrich himselfe, the Courtier to grow in reputation, the Captaine to attaine vnto dignity and honour; some to follow their pleasure, and others to take their ease. Now, what folly, what sottishnes is this, that Man endued with vnderstanding, can yeelde a reason for the essence and life of other creatures; yet he himselfe being the most excellent of all others, knoweth not wherfore he liueth, or wherefore God hath giuen him vnderstanding? This sottishnes is most pernicious, repleniſhed with all ingratitude; for whereas the rest of the Creatures created for man, continually tend to the end of their creation, which is, to serue Man, in giuing him all things necessary for his maintenance; Man onely, not knowing wherefore he liueth, inuerteth the end of his creation, referring to himselfe his essence, life, sense, and reason He seeth, that among other creatures, there is not any created for it selfe, but to serue other: yet himselfe being indued with vnderstanding and Reason aboue others, is so blinde, so vnreasonable, as to thinke, that he is

Note.

Mans Ingratitude.

created, not for any greater than himselfe, but euen for himself onely. Hence ariseth that desperate resolution in carnall men, that were they sure to liue alwaies in this world, they wold not set a point by the kingdom of God. These be they, [a] *whose end is damnation, whose God is their belly, & whose glory is to their shame, which minde earthly things,* Who neuer tasted [b] *How sweet the Lord is.* [c] *Whom the lust of the flesh, the lust of the eyes, and the pride of life,* hath caused to contemne the [d] spirituall consolation and ioy of the godly. If, as our Sauiour saith, [e] to know God, and Iesus Christ and so to know our selues, be eternall life, euen the greatest felicity of man; then surely, to be ignorant of God, of Iesus Christ, and of our selues, is euen the greatest misery that may happen vnto man, as that which necessarily carrieth with it a perpetuall separation from the presence of God, & euerlasting death both of body and soule. But that we may more particularly vnderstand wherein the misery of man consisteth, we will consider of his nature, and of the quality of life, while he warreth in this world, that so we may perfectly vnderstand what we be naturally.

[a] Phil. 3.19.

[b] Psal. 34.8.

[c] 1 Ioh. 2.16

[d] 1 Cor. 2.24

[e] Ioh. 17.3.

Mans misery wherin it consisteth.

Of

Of the miserable Nature and condition of Man.

Sect. II.

RIp vp the whole condition and state of Mankinde, and then you shall partly perceiue the frailety thereof. Man is [a] made of the earth, [b] conceiued in sinne, and [c] borne to paine, Man is [d] *euill*, [e] *wretched*, [f] *filthy*, [g] *corrupt and abhominable, doing nothing that is good*, [h] *mortall*, [i] *vaine* and [k] *wicked*, [l] *vnprofitable*, [m] *vanity, altogether lighter than vanitie*, [n] *sinfull*, [o] *miserable*, [p] *dust and ashes*, [q] *sowen in corruption, dishonour and weaknes*, [r] *deceitfull*, [s] *naked*, [t] *subiect to death*, [u] *dead in sin*, [x] *a lyar*, [y] *an hypocrite*, [z] *an enemy vnto God*, a creature that [a] *drinke* [b] *iniquity like water*, a [b] *pilgrime*, [c] *grasse*, [d] *ignorant*, a [e] *stranger & soiorner*, of [f] *no continuance*, [g] *compassed with the snares of death*, [h] *water spilt on the ground*. [i] By birth *vncleane*, a [k] *child of wrath*, a [l] *worker of iniquity*, [m] *an open sepulchre*, [n] *a worme, the* [o] *meat of wormes*, [p] *dung and wormes*, [q] *depriued of Gods glory*, a [r] *winde*, [s] ignorant of the time when he came into the world,

What man is, declared out of the Scriptures.

a Gen. 2.7.
b Psal. 51 5.
c Iob. 5.7.
d Eccl. 9. 3.
e Rom. 7.24.
f Iob. 15. 16.
g Psal 14.1.
h Rom. 6. 12.
i Psal. 62.9.
k Esay 9. 17.
l Rom. 3. 12.
m Psa. 62. 12.
n 1 Kin. 8.46.
o 1 Cor. 15. 19
p Gen. 18.27
q 1 Cor. 15. 42.43.
r Ier. 17.9.
s Iob 1. 21.
t Eccle. 9. 3. u Eph. 2. 1. x Rom. 3. 4. y Esa 9. 17. z Rom. 8. 7. a Iob 15. 16. b Gen. 47. 9. c Esa 40. 6. d Iob. 8. 9. e 1 Chron. 29. 15. f Iob. 14. 2. g Psal. 18. 5. h 2 Sam. 14. 14. i Iob. 25. 4. k Eph. 2. 3. l Luke 13. 27. m Rom. 3. 13. n Iob. 25. 6. o Esa. 51. 8. p 1 Mic. 2. 62. q Rom. 3. 23. r Iob 7. 7. s Gen. 27. 2.

world, and when he shall depart, a [t] *beast by his own knowledge*, [u] from whom nothing can proceed, but that which is corrupt, a [x] *rotten carkas*, [y] in whom there is *no help*, [z] in whom *dwelleth no good thing*. Man is compared vnto the [a] *foolish beasts*, to [b] *grasse*, to a [c] *flower that fadeth*, to [d] *scattered stubble*, to a [e] *shadow*, to [f] *yesterday*, and to [g] *vanity*. The [h] *dayes of his youth are shortned*, and he is *couered with shame*. [i] His *help is vain*, [k] his *thoughts are vaine*, his [l] *thoughts perish*. His [m] *heart is wicked and deceitfull*, [n] *full of euill and madnes*. His [o] *beauty consumeth as a moath*. His [p] *throat is an open sepulcher*: hee *vseth his tongue to deceit*, *the poyson of aspes is vnder his lippes*; his [q] *mouth is full of cursing and bitternesse*; his [r] *feete are swift to shedde bloud*: The [s] *feare of God is not before his eyes*, hee shall [t] vanish *as the grasse*. The [u] *glory* of man is as the *flowre of grasse*, that [x] *vanisheth as a shadow*, the [y] *moath shall eate it vp*; his [z] *righteousnesse is as filthy clowtes*. His [a] *life short and tedious*, it [b] *passeth away as a trace of clouds*, *as the mist*, *as a* [c] *post that passeth by*, [d] *as a shippe that passeth ouer the waues of the water*; *as a* [e] *bird that flyeth through the ayre*, *as an* [f] *arrow that is shot*, [g] *as soone as we are borne*, *wee beginne to draw towards an end*. [h] *Our name shall be forgotten in time*, *and no man shall haue our workes in remembrance*. Mans [i] *dayes are as the dayes of an hyreling*, *as* [k] *a shadow*, *as* [l] *winde that passeth and commeth not againe*, *as a flowre*

of

Ier. 10. 14.
Gen. 6. 5.
Esa. 14. 19.
Psal. 146. 3.
Rom. 7. 18.
Psal. 49. 12.
Eſa. 51. 12.
Iob 14. 2.
Esa 41. 2.
Iob 14. 2.
Iob 8. 9.
Psal. 62. 9.
Psal. 89. 45
Psal. 60. 11.
1 Cor. 3. 20
Psal. 146. 4.
Ier. 17. 9
Eccles. 9. 3.
Psal. 39 11.
Rom. 3. 13.
Rom. 3. 14.
Rom. 3. 15
Rom. 3. 18
Esa. 40. 6.
1 Pet. 1. 24
Iob 14. 2.
Esa. 51. 8.
Esay 64. 6.
Wisd. 2. 1.
Wisd. 2. 4.
Wisd. 5. 9.
Wisd. 5. 10
Wisd. 5. 11
Wisd. 5. 12
Wisd. 5. 13
Wisd. 2. 4.
Iob 7. 1.
1 ch. 29. 15.
Psal. 78. 39.

of [m] *the field, as a* [n] *spanne long, as a* [o] *vision of the night, as a dream,* they [p] *fade like the leaf,* [q] *swifter than the Weauers shuttle*; they are [r] *full of trouble,* [s] *full of sorrow,* [t] *vanity,* [u] *deceitfull,* [x] *nothing, yea lesse than nothing*: whereupon *Salomon* said well, [y] The *Dead* are better than the *Liuing*. True it is, that some few sparks of the Image of God doe yet remaine in Man, but they are few indeede, very small, and of no strength, which he doth so quench and abuse, that thereof hee is to looke for no profit at all, but that through them hee shall be made the more inexcusable before the tribunal seat of God. Many bruit beasts and fowls doe in vertue go beyond Man; the Lambe in meekenesse, the Doue in simplicity, the Ant in diligence, the Storke in kindnes, the Oxe and the Asse in memory, the Dogge in fidelity, the Cock in watchfullnesse and liberality, the Serpent in wisdome and subtilty, the Lion in magnanimity; & generally, all in cõtentment and sobriety: But man in vice surpasseth them all; for he is more cruell than a Tygre, more proud then a Peacock, more vnthankfull than a Hogge, more crafty than a Fox, more trayterous than a wolf, more sauage than a Beare, more dangerous than a Basiliſquo, and more voluptuous than an Ape. Yea, those vices which are seuerall in sundry beasts, are found flocking together in one man. For we shall see one man cruell, proud, vnthankefull, craftie, trai-

m Psl.103.15
n Psal.39.5.
o Iob.20.8.
p Esa. 64.6.
q Iob.7.6.
r Iob.14.1.
s Gen.3.17
t Iob. 7.16.
u Ier.17.4.
x Esa.40.17
y Eccle. 4.2

Those sparks of Gods Image that be left in vs, wherfore they serue.

Many beasts more vertuous than Man.

Man in vice surpasseth all the beasts.

traiterous, sauage, dangerous, and voluptuous. As many members being vnited together, make one whole and intire body, so this heaping vp of vices in man, is by the Apostle *Paul* termed, [z] *The body of sin*, euery vice being as it were a member of that body.

[z] Rom. 6.6.

Of the miseries incident to the seuerall ages of Man.

Sect. III.

The wretchednes of mans birth.

THe Prophet *Ieremy* crieth out, [a] *How is it that I came forth of the wombe to see labour and sorrow, that my daies should bee consumed with shame!* How much more cause haue we (miserable creatures) to cry out of our calamities, who were conceiued and born in sin, seeing *Ieremie* complaineth so much, being [b] sanctified in his mothers womb? Oh vaine, miserable, and vnhappy Men! Before we sinne, we are strait fastned to sinne, and before we can offend, we are fast bound with offence. [c] Did not our fathers eate the sowre grape, and are not the teeth of the children set on edge therewith? Consider, O Man, from whence thou camest, blush whether thou goest, & feare where thou liuest. We are begotten in vncleannes, brought forth with throbs and

[a] Ier. 20. 18.

[b] Ier. 1. 5.

[c] Ezec. 18. 2.

and throwes, and nouriſhed in darkeneſſe: we began our tragedy with nakednes and weeping; we continue our parts, with paine and vexation, and with ſorrow and miſery wee muſt take our farewell; our beginning is lamentable, our continuance wretched, and our departure grieuous. The whole life of man is beſet & encountred with three capitall enemies, Paine, Care, and Sorrow; Paine pincheth vs, Care conſumeth vs, and Sorrow ſhorteth our daies. There is no age of Man free from affliction and miſery. In his *Birth*, intollerable is the Mothers paines, and infinite are the infants miſeries; who commeth into the world, crying & weeping, poor, naked, weake, and miſerable, without ſpeech, knowledge or ſtrength to goe: no ſooner is the babe borne, but ſtraight he is bound hand and foot, & caſt into a cradle as into a priſon, prefiguring the ſeruitude that he is to ſuffer. Then entreth he into *Childhood*, & beginneth to warre with the lacke of reaſon, and to fight againſt his owne folly; not knowing what he is, where he is, whence, nor for what hee came. Now muſt he be kept vnder the feare of the rod, & learne ſome liberal ſcience, or ſome mechanical Art, whereby to maintaine his life hereafter. Then commeth *Youth*, raſh, headſtrong, ventrous, voluptuous, fooliſh, prodigal, paſſionate; in this age he commeth into great dangers; fighting againſt the deſires of the flesh,

Miſeries of infancy.

Miſeries of childehood.

Miſeries of youth.

flesh, against fond affections, and vaine imaginations, which cause the mind to wauer, to be vnconstant, and to be carried away with sundry phantasies; In this age he becommeth a drunkard, a gamester, a quarreller, and oftentimes to be cast into prison, to be hanged, to loose his goods, and to cause his Parents to end their dayes in sorrow. Then hath hee to incounter with *Manhood*; to this age is incident the charge of wife & children, the maintenance of family, & care of posterity. Sometimes he is besieged with desire and couetousnes, sometimes with feare to loose his goods, and other infinit such vanities and afflictions, Then lastly commeth *Old age* stealing on, vnperceiued, wherein Man receiues many incurable wounds, as baldnes, bleared eies, deafe eares, wrinkled browes, stinking breath, trembling hands, faint spirits, leane cheekes, corruption of stomacke, gowty legs; with many more miseries inumerable, which neuer leaue to vanquish the body, to disquiet the mind, & to wound the conscience. And thus are wee tossed al the daies of our life with griefe, compassed with cares, and ouerwhelmed with calamitie. Our infancy is but a dreame; our Childhood but folly; our youth madnesse: our Manhood a combate; our Age a sickenesse; our Life misery; and our Death horrour: we lament in the first minute, and rue to the last moment. Which way can we cast our eyes,

Miseries of Manhood.

Miseries of Old age.

The Anatomy of mans age.

eyes, but that we shall finde cause of lamentation and heauinesse? If we behold the heauens; from thence, for our sins, we were iustly banished; If we looke vpon the earth, there we are imprisoned; on the right hand, we haue the Saints, whose steps we haue not followed; on the left hand, the wicked, whose race wee haue pursued: before vs, we haue our death ready to arrest vs; behinde vs, our wicked life ready to accuse vs; aboue vs, Gods iustice ready to condemne vs; and vnder vs hell fire ready to deuoure vs.

Oh note.

Of the miseries of all estates.

Sect. IV.

AS Man in respect of his age, is vaine and miserable; so also is he, and that much more (if it were possible) in respect of the quality and condition of his life and calling. For there is no estate, calling, or degree, exempt and free from vanity and misery; all are vaine, all are vexed, all are tormented with worldly tempests, all doe suffer the dolefull blasts of calamity. Begin with the stowtest Champion, the mightiest Monarch, the

The Misery of al estates.

the greateſt Emperour or Prince that euer liued on the earth, & come down to the pooreſt wretch, and meaneſt miſer in the world, and you ſhall finde, that all, of all ſorts, Poore and Rich, Seruant and Maſter, Married and Singleman, Subiect and Prince; to conclude, the Good and the Bad, tormented with temptations, toſſed with tempeſts, diſquieted with aduerſity, and therefore moſt fraile, moſt miſerable, yea nothing but miſery. The *Poore man* he is preſt with famine and thirſt, ſuppreſt with ſorrow & heauines, & oppreſt with cold and needineſſe. He is in great diſdaine, he is deſpiſed and contemned, buffeted & ſcorned, he lyeth grouely at the Rich mens feet, and dying at their heeles, as they go in the ſtreets, and yet vnregarded. He is ſhunned of his brethren, loathed of his friends, and hated of his neighbours. To aske for Gods ſake, he is oftentimes aſhamed, if he will not aske, he is pined, and therefore meere neceſſity conſtrayneth him to begge. He accuſeth God of vnrighteouſneſſe and partiality, becauſe he diuided not the goods of this world equally: He blameth his neighbor of vnmercifulneſſe and cruelty, becauſe he releeueth not his neceſſity; he fretteth and fumeth, he murmureth and curſeth: whereupon it was ſaid, [a] *it is better to die than to begge.* The *Rich man*, hee is ouerthrown in his aboundance, hee is puffed vp with vaine glory, he putteth his truſt and confidence

Miſeries of the poore.

a Syr. 40. 28.

Miſeries of the Rich.

fidence in his goods and wealth, whereupon he braggeth and boasteth: he swelleth with pride and disdaine; and yet labour in getting, feare in possessing, and sorrow in losing, doth euer trouble and disquiet his mind. For[b] *where the treasure is, there will the heart be also.* The *Seruant*, or *Bondman* is loaden with labor, wearied with watchings, and worne with slauery: He is beaten with stripes, spoyled of his substance, and burdened with sorrow. The Maisters offence is the Seruants pain, and the Seruants fault is the Maisters prey: If he haue wealth, he must spend it at his Maisters pleasure; if he haue naught, then must his labour make a painefull purchase. O most miserable and irkesome condition of seruitude![c] *As the wild Asse is the Lions prey in the wildernesse, so are the poore men the meat of the rich.* The *Master*, he euer liueth in feare least the treachery of his seruants shorten his daies. If he be gentle, then he is contemned: if seuere, then is he hated, for curtesie bringeth contempt, and cruelty breedeth hatred. The *Single man*, he fighteth against fond desires, & fleshly lust.[d] *Al men cannot receiue the gift* of continency, *saue they to whom it is giuen.* Sathan kindled the fire of Nature in them with the blast of fraile suggestion, wherby the feble & weak mind is secretly sawced with noisome desires, and the body made prone to perditiō. The *maried man*, he is at his wits end, as they say, euer burning in ielousie:

[b] Mat. 6. 21. *Miseries of Seruants.*

[c] Syr. 13. 20. *Miseries of Masters.*

Miseries of Single men.

[d] Mat. 19. 12

Miseries of maried men

ioufie: feare of loſing his goods doth vex him: loſſe of riches maketh him tremble, and the charge of houſhold doth diuide him diuerſly. He labours to diſcharge his Wife, to prouide for his Children, and to pay his ſeruants hire; the burden therefore of wedlocke, is grieuous & miſerable. The *Subiect*, he dependeth vpon his Prince, he muſt be carefull to obey; if his Soueraigne frowne, he muſt ſtoop & crouch; he muſt employ his goods and his life alſo, in defence of his King; yea, he muſt become a martiall man, and liue in a miſerable moode, making his onely felicity of other mens miſerie. The *King*, he liueth in continuall feare of the treachery of traitors: he is ſet vpon a hill, as it were a marke: a ſmall wart deformeth a Princes face, and in a King an error is deſperate; he eateth the bread of affliction, and his drinke is care and ſorrow. Whereupon an heathen Hiſtoriographer makes mention of a King, to whom the Scepter & Crowne were offred, who before hee wore it, tooke the Crowne in his hand, and holding it a while, cried out ſaying; Oh thou golden diademe, if man knew the miſeries and griefes which thou bringeſt, there is none that would ſtoop to take thee vp from the ground! ſhewing thereby, that the life of Kings, is leſſe happy then that of the Subiect and priuate Man. The *Badde* they liue in miſery: e *There is no peace* (ſaith the Lord) *vnto the wicked*: The worme

Miſeries of Subiects.

Miſeries of Kings and Princes.

Val. Max.

Miſeries of the wicked.

eEſa. 48. 22

worme of conscience shall neuer dye, and the light of Reason shall neuer be darkned.

As they haue forsaken God, so hath GOD forsaken them, and deliuered them vp into a reprobat sence, that they might do such things as bee not conuenient, for whom the [f] blacknesse of darknesse is reserued for euer. The Good, they are as it were in a continuall furnace, by reason of persecution & crosses, they sustaine [g] mocks and stripes, fetters & imprisonments, some were stoned, some cut in peeces, some tempted, some slain with the sword, &c. Looke *Hebr.* 11. [h] *Who is weake and they are not weake? Who is offended and they burne not?* To conclude then, [i] *Great trauell is created for all men, and a heauy yoke vpon the sons of Adam, from the day that they go out from their mothers wombe, till the day that they returne to the mother of all things.* Behold the misery of mortall men! behold their vanity! thought consumeth them, heauinesse harmeth them, pensiuenesse doth possesse them; terror doth turmoile them, feare puts them out of comfort, horror doth afflict them, affliction doth trouble them, and trouble maketh them sad and heauy. [k] *If I haue sinned* (sayth *Job*) *then thou wilt straightly looke vnto me, and wilt not hold me guiltlesse of mine iniquity: If I haue done wickedly, woe vnto me: If I haue done righteously, I will not lift vp my head, being full of confusion, because I see my affliction.*

[f] Iude. v. 18. *Miseries of Good men.*

[g] Heb. 11. 37 38.

[h] 2 Cor. 11. 29.

[i] Syr. 40. 1.

[k] Iob. 10. 14. 15.

Of

Of mans three cruell enemies, which further and increase his miserie.

Sect. V.

a Ephes. 2. 1.

MAn, besides that he is exiled from Paradise, miserable by nature and a vnable to stirre, either hand or foot, to get out of his misery, hath three cruell enemies, sauage and bloudy tyrants, that continually labor to captiuate him in his wretchednes, yea, to bring him from temporall into eternall thraldome: these are the *Flesh*, the *World*, and the *Diuell*; the Flesh earthly and voluptuous, the World vaine and curious, and the Diuel euill and malitious. These three enemies assaile and tempt vs, sometimes couertly, sometimes openly, but alwaies malitiously: The diuell being the principall Captaine of this cursed crue, trusteth much vpon the helpe of the flesh, because a domesticall enemy is apter to hurt: the flesh also hath entred league with the World, being her greatest friend; and both haue shaken hands with the Diuell, & so doe all three ioyntly conspire our subuersion.

The three principall enemies of man.

The flesh.

b Psal. 51. 5.

c Rom 7 21.

The *flesh* being b borne and nouriſhed in sin, defiled from her beginning, but much more corrupted by euill custome; she eagerly c coueteth against the spirit, she daily murmureth against

againſt ſubiection, ſhe ſuggeſteth wickednes, diſobeyeth reaſon, and is not reſtrained with feare. A grieuous combate and great danger it is to wraſtle againſt our familiar foe, eſpecially wee being [d] Strangers, and ſhe a Citizen: for ſhe dwelleth in her owne Country, whereas we are but pilgrimes and exiled perſons. The *World*, while with pleaſures without it delighteth vs, inwardly it deceiueth vs; it killeth our ſoules while it flattereth our phantaſie: for when it moueth vs to ſettle our affections in theſe inferiour things, what doth it but perſwade vs with a golden hooke, to fiſh in a filthy puddle, where nothing can be gotten, but venomous vermine? and with Syrens ſweet notes, wooe vs into the ſalt ſea of perdition? All the fauours and friendly countenances which the world doth yeeld, are but the kiſſes of an enemie, that vnder a deceitfull ſweetnes, it may ſhrowd moſt bitter poyſon. The *Diuill*, that crooked [e] Serpent, the arch-enemie of man-kinde, vnto the fleſh and the world ioyneth his force: them he helpeth, them he furthereth, thē he vieth, hauing no other deſire, buſineſſe or ſtudy, but to entrap and to deſtroy our ſoules. This is hee that ſpeaks ſubtilly, that tempts guilefully, and deceiues malitiouſly: he inſinuateth euill motions, ſuggeſteth venomous cogitations, and procureth luſts: he ſtirreth vp broyles, foſtereth hatreds, and moueth deſires of reuenge;

[d] 1. Chro. 29. 5.

The world.

The Diuell.

[e] Gen. 3. 1.

he beateth vs with our owne staffe, bindeth vs with our owne girdle, laboring, that our flesh, which was giuen vs for a helpe, might be the cause of our fall and ruine. Great is the hazard in sustaining the continuall encounters against the Diuels deceitfull guiles; whom not onely his subtle nature, but also the long practise and exercise of his malice hath made crafty. How little cause then haue we to ioy in this life, in which wee haue to struggle hourely, with so mighty, so peruerse, and so malitious [f] enemies, which can neuer be so ouercome, but that after a little respite, they returne, and bid vs a new battaile, and that with such variety and change of forcible temptations, that they put vs in continuall anguish of minde!

f Eph. 6. 12.

Why God would haue our life to be so miserable as it is.

Sect. VI.

Sinne the cause of misery.

THe causes of these calamities are many, and of many sorts; but the maine cause is Sinne: [a] *Man suffereth for his sinne.* Yet the same causes of affliction are not alwaies found to be in the seruants of God, as are in the

a Lam. 3. 39. Iam. 1. 5.

the wicked. To speak nothing in this place of the vngodly sort: God correcteth his children in this world, and *b* prooueth their faith by many and sundry troubles, crosses, afflictions, and miseries: partly that knowing the calamity and misery of this present life, they might be *c* prouoked, the rather speedily to flee to his mercy for succour, and partly that thereby they might *d* become like vnto their Master and head Christ Iesus, and die to sin, and rise vp to newnesse of life, that hereafter they may *e* liue and raign with him eternally. Mothers and Nurses, when they would weane their sucking babes, vse to annoint their breasts with bitter mustard, euen so doth God powre mustard, that is, misery, vpon the breasts of this life, vnto which we are so much addicted, to weane vs from it; that knowing the misery thereof, as by experience we are daily taught: and considering the same, as of duty we ought, we shold withdraw our *f* trust from temporalities, and contemne transitory trifles, raising vp our hearts to contemplate things more *g* diuine and heauenly. Mariners, when they saile peaceably, the wind being prosperous, the weather seasonably, and the aire quiet and temperate, doe giue themselues vnto banqueting and fables, and being careles, void of feare and danger, doe passe the time, sometimes by musicke and play, sometimes by resting and sleeping: But when a sodaine tem-

Wherefore the godly doe suffer affliction.
b 1 Pet. 1. 7. 1 Pet. 4. 12.
c 1 Pet. 5. 6 Psa. 30. 7. 8
d Col. 1. 24
e Ro. 8. 17. 2 Tim. 1. 8.
f Iob. 31. 24 25.
g Phil. 3. 20

peſt doth ariſe, then at laſt doe they call for helpe from heauen, and inceſſantly they crye vnto God for their deliuerie and ſafety: Euen ſo we, rocked in the cradle of Proſperity, doe giue our ſelues to idleneſſe and pleaſure, but being ſtricken with aduerſity, we are warned of our duetie: which may be prooued by the examples of [h] *Dauid* and [i] *Manaſſes*, who in proſperity offended GOD grieuouſly but in aduerſity liued very godly and vprightly. And this is the reaſon why GOD would haue vs in this vale of miſery, to be ſo miſerable, ſo needie, ſo poore, ſo beggerly, ſo weake, ſo ſickely, and of no continuance, to withdraw and alienate our hearts and mindes from the inordinate affections, deſire and loue of this ſo loathſome a life, that we ſhould ſigh for the kingdome of heauen, as being ſoiourners on earth, and no Citizens, Way-faring men, and in continuall [k] warfare: Yet notwithſtanding there are not a few that be vnwilling to leaue this life, and to forſake the world, luſting ſtill like hogges, to wallow in myre. But what would theſe doe if all our whole life were ſweet and pleaſant? would they then trow you, exchange it for heauen? would they contemn it for Gods ſake? or would they ſay with *Paul*: [l] *O wretched man that I am, who ſhall deliuer me from the body of this death*? I deſire [m] *to be loſed and to be with Chriſt*. No, no, they had rather whine after the [n] flesh-pots of Ægypt, then paſſe

[h] 2 Sa. 11. 4. 2 Sa. 24. 10
[i] 2 Kin. 21. 3. 2 Chr. 33. 12.
[k] Iob. 7. 1.
[l] Rom. 7. 24
[m] Phil. 1. 23.
[n] Exo. 16. 3 Num. 11. 14.

paſſe through the deſart into the o land that floweth with milke and hony. Oh thrice happy is that man, who viewing theſe wordly miſeries, lifteth vp himſelfe aboue himſelfe! And indeede what comfort can a man reape in that place, that is p gouerned by the Prince of darknes, and (for the moſt part) q peopled with his rebellious and contentious children; where vice is aduanced, vertue ſcorned, the bad rewarded, and the good oppreſſed? What quietneſſe or contentment can bee enioyed where the r paines be infinite, common, and intolerable; the ſ pleaſures few, rare, and damnable? where t familiarity breedeth vexation to the minde, enmity to the body, and danger to the ſoule? where want is miſerable, plentifull of perill, and a man on euery ſide aſſaulted with vnplacable enemies.

o Exod. 3. 8

p Iohn. 12. 31.

q Luk. 16. 25

r 1 Ioh. 5. 19.

ſ Iohn. 16. 33.

t 2 Chr. 20 37.

CHAP. II.

Of Death.

What Death is: and of the necessitie thereof.

Sect. I.

Death, what it is.

DEATH is the priuation of the life of the body, being made by the separation of the soule from the same, with the dissolution of the bodie, vntill the resurrection, as a punishment ordained of GOD, and imposed on Man for his sinne. For when God hath setled *Adam* in Paradise, a place of pleasure, giuing him such liberty as these words doe import; [a] *Thou shalt eate freely of euery tree of the Garden*: Yet least he should presumptuously equall himselfe with his Creator, he gaue him this bridle to champe on; [b] *But of the tree of knowledge of good and euill, thou shalt not eate of it; for in that day that thou eatest thereof, thou shalt* DIE THE DEATH. *Adam* had soone forgotten this saying, *thou shalt die*, and harkned vnto that lying speech, [c] *ye shall not dy*. The [d] man gaue eare to the Woman, the woman to the serpent: they eat of the excepted tree so the blind led the blind, & they both fel into th e

[a] Gen. 2. 16.

[b] Gen. 2. 17

[c] Gen. 3. 4.

[d] Gen. 3. 6.

The fall of Adam.

[e] Luk. 6. 39

the ditch. Heere lieth the matter a bleeding, this is the old ſore bred in the bone, that will neuer out of the fleſh. O *Adam* what haſt thou done? Haſt thou taſted of that fruit whereof God ſaid vnto thee, [f] *Thou ſhalt not eat of it?* Oh how wert thou bewitched? Thou waſt once in the ſtate of grace, but now thou art in diſgrace. Thou wert once the child of God, but now in danger, for ought thou knoweſt, to be the child of the ſerpent. God did once care altogether for thee, thou waſt warme without apparell, naked without ſhame, ſatisfied without labor, thy meat was put into thy mouth: But now thou muſt be pinched with cold, and ſcorched with heat, thou muſt trauel hard, and in the [g] ſweat of thy brows thou muſt eate thy bread. Whileſt thou keptſt thy ſelfe within thy compaſſe, thou waſt an happy *Adam*: Oh thanke God for that: now being in miſery, thou art accurſed and vnhappy, thanke thy ſelfe, thy ſelfe-wil-Sinne for that: could not bleſſings allure thee, nor threatnings compell thee to obedience? O thankleſſe *Adam*! ſweet meate muſt haue ſower ſace. Thou art ſicke *Adam*, thou art ſicke vnto death, thou haſt prouoked the wrath of God, and cauſed him to open his cup of curſes: thy diſeaſe is deſperate, and therefore [h] *thou ſhalt dy the death*, that double death, the due reward of thy ſinne: for thou art become the [i] ſworn ſeruant of ſinne, and bond-ſlaue of Sathan. He is Gods friend

[f] Gen 3.17 *The miſerable eſtate of Adam.*

[g] Gen. 3.1

[h] Gen.3.17

[i] Ro.6.16.

k Iown. 14. 15.

11 Ioh. 3. 8

m Rom. 6. 23.

n Rom. 5. 12.

The posteri. ties are guilty of Adams sin.

k that fulfilleth his commandements; but thou *Adam*, hast broken the commandement, therfore thou art Gods enemy. l *He that committeth sin is of the Diuell*; Thou *Adam* hast committed sinne; therefore thou art not of God. He that sinneth is the seruant of sinne: Thou hast sinned *Adam*; Therefore thou art out of Gods seruice. He that is the seruant of sin, must be paid with Sinnes wages: But thou art the seruant of sinne *Adam*; therefore thou shalt die the death; for m *the wages of sinne is death*. O lamentable fall! O pitifull case! the wrath of God ouerrunneth the whole n world for thy disobedience, thy treason hath attainted al thy children, thy whole bloud is corrupted, thy fall redoundeth to vs that come of thee. Alas! How shall we doe? *Adam* is dust, hated of God, and ashamed of himselfe; he is cursed, he is sick of sin, he is dead, twice dead, subiect to mortality, and subiect to eternall damnation, his children be in the same case. But woe vnto vs, wee are so benummed of our senses, that we feele not the sting of Death fixed in our flesh; the impostume of sinne lieth so hidden in our hearts, that we thinke our selues whole and sound, as though we should neuer die. Thy incredulous and rebellious brood, O *Adam*, will not acknowledge their corruption and mortality; such, and so great is their selfe loue, and pride of heart! Thou art our Father, we be thy children, the children cannot

not but beleeue their father speaking the truth of his owne knowledge and experience. Cry out then, O father *Adam*, teach thy children to know themselues, blow thy trumpet, command silence, tell vs in what case thou standest, and what inheritance thou hast purchased for vs, Thus saith our father, ô ye children of Men, consider his sayings, listen, giue eare, ° *hee that hath eares to here let him heare.* I *Adam*, the father of all nations, was once a free-man, a blessed man, the childe of God; the mercy of God embraced mee on euery side, in the earth there were blessings for mee, ingraued as it were, in the hearbs, flowers, and fruits: yea, in the heauens & waters I saw innumerable tokens of Gods loue towards me: But alas! wretch that I am, when I was in ᵖ honour I forgot my selfe, I denyed God my seruice, yea, I obeyed his enemy, and therfore now I am accursed, and debarred of all my former blessings, I am become a bond-man, a cursed creature, the Seruant of Sinne, and Satan, I haue sinned, I haue sinned, my sins are infinite: 1 Idolatry, 2. Pride, 3. Incredulitie, 4. Contempt of God, 5. The prophanation of Gods name, 6. Murther, 7. Auarice, 8. Theft, 9. Euill concupiscence, 10. Ambition, &c. Alas! I sinke in sinne, I am ashamed of my nakednesse, I tremble at Gods voice, O Death, O Graue! yours is the victory: I and my wife are become a cursed couple, yea, not onely

° Mat. 13. 9

ᵖ Ps. 49. 20

The branches of Adams sin.

only we, but al our pòsterities: we be the root, they are the branches, if the root be bitter, the branches muſt be ſo alſo, we be the fountain, they are the ſpring, if the fountaine be filthy, ſo muſt the ſpring be. Sinne and Corruption be the riches that we bequeath vnto our children: Rebellion is the inheritance that we haue purchaſed for them. Such as the Father is, ſuch be the Children, for wee are all of the ſame nature, & haue eaten the ſame q ſower grape. r *By one man, ſin entred into the world, and death by ſinne, and ſo death went ouer all men, in whom all men haue ſinned.* There are two kinds of death, bodily, and ſpirituall. Bodily death (which is called the firſt, becauſe in reſpect of time, it goeth before the ſecond) is the ſeparation of the ſoule from the body. s *It is appointed vnto men that they ſhall once die:* heereupon the Prophet *Dauid* calleth death t *the way of the whole earth:* u *what man liueth and ſhall not ſee death?* x *the liuing know that they ſhall die,* ſaith *Salomon.* Spirituall death, termed y *the ſecond,* is the ſeparation of the whole man, body and ſoule, from the fellowſhip of God. The firſt is an entrance to death, the ſecond is the accompliſhment of it: the firſt is temporary, the ſecond is eternall: the firſt is of the body onely, the ſecond is of both body and ſoule: the firſt is common vnto all men, the ſecond is proper to the reprobates.

Adams Legacies to his children.

q Eze. 18. 2.
r Ro. 5. 12.
s Heb. 9. 27.
t 1 Kin. 2. 2
u Pſ. 89. 48
x Eccl. 9. 5.
y Apo. 2. 11
Apo. 20. 14
Apoc. 21. 8.
Difference between the firſt and ſecond death.

Of

Of the vncertainty of the houre of Death.

Sect. II.

DEath which is moſt certaine, is moſt vncertaine in reſpect of the time, of the place, and of the kinde of death; for no man knowes, when, where, or how he ſhall die. *How death is vncertain.*

[a] *Man knoweth not his time, but as the fiſhes which are taken in an euill net, and as the birds that are caught in the ſnare, ſo are the children of men ſnared in the euill time, when it falleth vpon them ſodenly.* [a] Eccl. 9. 12

[b] *Go to now ye that ſay, to day, or to morrow we will go into ſuch a city, & continue there a yere, and buy and ſell, and get gaine:* [b] Iam. 4. 13

[c] *And yet ye cannot tell what ſhall be to morrow: for what is your life? it is euen a vapor, that appeareth for a little time, and afterwards vaniſheth away:* [c] Iam. 4. 14

[d] *Behold the Iudge ſtandeth before the dore.* [d] Iam. 5. 9.

Well may wee be compared vnto men ſcaling the wals of a beſieged city, at whom the citizens diſcharging their peeces, encounter their aſſault with darts, ſtones, and other munitions, the better to defend themſelues, & to offend the enemy; who, as they be wounded, fal down, ſome from the top, ſome from the middeſt, & ſom at the bottom of the wal; ſome being woũded with gunſhot, ſome with darts, and ſome

ſome with ſtones: Euen ſo fareth it with the men of this world, who while they labour to clime vp into the high ſtate of Honour, and Wealth, Death tumbleth them downe, ſome from the higheſt degree of honor and riches, ſome from a middle or meane eſtate, & ſome very poor; ſome in their old age, ſome in their youth, and ſome in their infancie. Nothing makes death terrible and tedious, but want of conſideration of it: the old man hath it right before him, the young man hard behind him, and all men daily ouer them, and yet we forget it. If a man were tied to a ſtake, at whom a cunning archer did ſhoote, wounding many about him and neere him; ſome aboue him, ſome right againſt him, ſome vnder him, and the miſerable wretch himſelfe ſo faſt bound, that it were not poſſible for him to eſcape; would it not be deemed madnes in him, if in the mean while forgetting his miſerable ſtate, he ſhould fall to bib and quaffe, to laugh & to be merry, as though he could not be touched? Who wold not iudge ſuch a man quite out of his wits, that did not bethinke himſelfe how to ſcape, or if that were impoſſible, that did not prepare himſelf vnto death? And are not we to be accounted ſtarke mad, who know, that the moſt expert Archer that euer was, or can be, euen God himſelfe [e] *hath bent his bow and made it ready*: Yea, that hee hath ſent his darts of death already, vnto them

What makes death terrible.

Note.

[e] Pſ. 7. 12.

them that are aboue vs, that is, vnto our anceſtors and elders: and now one while hee ſhooteth at them that bee right againſt vs, that is, our equalls in age: another while he hitteth very neer vs, when he taketh away our Fathers, Mothers, or brethren; on the right hand hee woundeth our friends, on the left hand our enemies, and vnder vs, ſuch as be younger then wee: If among ſo many arrowes of death, we lead in the meane time a wicked life, as though wee ſhould euer eſcape, who would not ſay that they were lunaticke & mad-men? like one that would go into a Tauern, and cal for wine in great quantity, and there quaffe and carouſe, hauing neuer a penny in his purſe to pay the reckning? Oh then, let vs remember that wee are faſt bound vnto the ſtake of mortality, that it is not poſſible for vs to eſcape the darts of death but that one time or other we ſhall be deadly wounded, though we eſcape for a ſhort time. God would haue the houre of our death hid from vs, that being vncertaine when to depart this life, we might at all times be found ready to dye. Therefore a good Chriſtian ought alwaies to acknowledge the goodneſſe of God, to turne from his ſinnes, and not to deferre his conuerſion vntill the houre of death, f *watch therefore* (ſaith our Sauiour) *for ye know not what houre your Maſter will come.* Is there any that knoweth better, what

f Mat. 24. 42. Marke. 13. 35. Lu. 12. 40.

what wee haue to doe, then hee that is the
g Ioh. 5. 22. g Iudge of our cause? Weigh his reason, be-
Mat. 16. 27 cause you know not the houre when your Maister will come, therefore watch euery houre; because you know not the day, watch euery day, because you know not the weeke, watch euery week, because you know not the moneth, watch euery moneth, because you know not the yeere, watch euery yeere: for though you doe not certainely know when GOD will call for you, yet be yee sure that hee will doe it sometimes. Kings and Captaines doe set continuall watch and ward, to guard their frontier townes and Castles, against the inuasions and incursions of the enemy, for no other cause, but onely, for that they doe not know when their enemy will giue the assault: and ought we to be lesse carefull for the Castle of our soules, than they for their earthly castles, considering that herein consisteth the saluation or damnation of our soules for euer? Let vs watch therefore
h Lu. 12. 40 h continually (as Christ counselleth vs) to the
i Sy. 14. 12. end wee be not vnprepared, i *Remember that Death tarrieth not, and that the couenant of the graue is not shewed vnto thee.*

That Death is to be desired of the Godly.

Sect III.

WHat Sailer, hauing escaped the danger of the tempestuous and boysterous waues of the sea, rejoyceth not when he cometh to the desired Hauen where hee would be? What traueller, hauing passed many dangerous waies, is not glad when hee draweth neere towards his owne countrey? And wee being way-faring men pilgrimes, [a] and meere strangers in this world (as is before declared) should reioyce and be merry, drawing towards that joyfull eternall rest, prepared for vs before all worlds. The [b] children of Israell could not enioy the promised land flowing with milke and hony, till they had passed ouer [b] the riuer Iordan; and wee cannot come to our inheritance, to our eternall rest and ioy, vntill we passe the narrowes of death. What is death then to a Christian man, but the passage and way that leadeth from prison to liberty, from misery to happines, & from bondage to blessednes? Great are the profits and infinite are the commodities that death bringeth vnto the faithfull. 1. It [c] setteth our soules at liberty, and deliuereth

[a] Ca. 1. sect 2.

[b] Exo. 3. 8. Num. 13. 27.

[c] Hos. 13. 14. 1 Cor. 15. 54. 57.

That death bringeth vnto the faithfull great profit.

First.

Because it freeth vs from paine.

uereth them from infinite calamities, from errour, sorrow, griefes, troubles, anguishes, dreames, feares, passions, suspitions; beside sin, ignorance, enuie, hatred, distrust, ambition, & from other the like tribulations & afflictions, that daily disquiet, torment, and vexe our soules, whiles they are weakned in the loathsome prison of our sinfull, mortall, and corruptible bodies. It deliuereth also our bodies from infinit and innumerable dangers, whereunto they are subiect, as well on Sea as Land, as in any other place whersoeuer they conuerse: from all aches, paines, and diseases, as feuers, consumptions, &c. which doe weare and consume vs with intollerable & fearful griefs, from the paine and necessity of trauelling and laboring; and finally, from that perplexity that we haue to search & to seeke after the meanes how to be nourished, clad, lodged, and prouided for all those things that are needfull to maintaine this miserable life. 2 It dischargeth and putteth vs out of all danger of sinning any more, and of being tempted of the diuell, of the world, and of our own lust, concupiscence, in-borne corruptions, and rebellions of the heart, which neuer cease to prouoke vs to be doing of euill, which instantly stirre vs vp to offend God, and so to procure vnto our selues the curses of the Law. What a misery it is to be in subiection to sin in this manner, appeareth by the earnestnesse and feruency of

Secondly. Because it dischargeth vs from offending God.

Paul,

Paul, who with great zeale and vehemencie, with deep sighes and grones, desired of God, that hee might be [d] deliuered from that pricke which wounded his flesh, which was the Angell of Sathan that did buffet him. And after the long and lamentable [e] complaint that he made of the law that was in his members, striuing against the law of his spirit, and leading him captiue vnto the law of sinne, he bursteth into this patheticall exclamation, [f] *O wretched man that I am, who shall deliuer me from the bodie of this death?* If a man would inuent a torment for such as feare God, and desire to walk in newnes of life, and to haue part in the [g] first resurrection, hee cannot deuise a greater than this tiranny of sin, to be exercised, tormented, and tempted with this vnhappie lebusite, the rebellion of his owne flesh. O happy therfore and blessed death, that dischargeth vs from such a cumbersome, cruell, and irksome bondage! 3. It deliuers vs from the companie of them that are [h] *louers of their own selues, couetous, boasters, proud, cursed-speakers, disobedient to Parents, vnthankefull, vnholy, without* [i] *naturall affection, truce-breakers, false accusers, intemperate, fierce, no louers at all of them that are good;* [k] *traitors, headie, high minded, louers of pleasure more than louers of God,* [l] *hauing a shew of godlinesse, but haue denied the power thereof.* Who can expresse what a misery it is to be inclosed and inuironed with the professed & sworn enemies of

[d] 2 Cor. 12 7.8

[e] Rom. 7.14 to the 23.

[f] Rom. 7.24

[g] Reu. 20.5. 6.

Thirdly, Because it separateth vs from the company of the wicked.

[h] 2 Tim. 3.2
[i] 3
[k] 4
[l] 5

the Gospel of Christ Iesus, and of the Church, which are accursed, goates, dogges, wolues, rauens, kites and cormorants, despising God and his graces, curious persons, rash, outragious, prophane, blasphemers, hauing neither faith, nor feare, law nor conscience to represse and restraine their malice? What a torture is it to a godly minde, to liue in the middest of such a froward and peruerse generation? to be an eye-witnesse of their abhominable impietie, to be an eare-witnesse of the abhominable blasphemies they belch and breath out against the Maiestie of God? Would not this sight and sense make a man weary of his life? Would not he say with *Dauid*, [m] *Woe is me that I remaine in Meshech, and dwell in the tents of Kedar.* [n] *My Soule hath too long dwelt with him that hateth peace. Elias* seeing the Idolatrous practises of the Israelites, and the strange cruelties of *Achab* and *Iesabel* against the Prophets and seruants of God, went apart into the [o] wildernes and *desired to dye.* 4. It preuenteth the miseries that are to come. [p] *The righteous perisheth, and no man considereth it in his heart, and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come. Paul* saith, that some [q] are asleep, that they might not bee condemned with the world. So [r] *Iosias* was taken away, that his eies should not see all the euill that was to come. 5. It giues an entrance to the soule, that it may come

[m] Psa 120.5
[n] 6.
[o] 1King.19 4.5.
Fourthly, because it preuenteth the miseries to come.
[p] Esa.57.11.
[q] 1 Cor.11. 30.32
[r] 2Kin.21.20
Fifily.

come into the presence of God, and see him [f] *face to face*, & Iesus Christ in his glory, which sight so rauisheth the Angels, and all the blessed spirits in heauen, that they desire, nor can wish for any more ioy or contentation, but only in that. [t] *In thy presence* (saith the Prophet) *is the fulnesse of ioy, and at thy right hand there are pleasures for euermore.* If to heare and see king *Salomon*, were thought so great a matter, that the [u] Queene of *Saba* hauing a tryall of his wisdome, & [x] noting the comely order, & great port of his house, being as it were rauished & besides her selfe, brake out into these words: [y] *Happy are thy men, happy are these thy seruants, which stand euer before thee and heare thy wisdome.* What a thing shall it bee to behold the glorious [z] *face* of God, that euerlasting [a] *wisedome*, that infinite [b] greatnesse, inestimable [c] beauty, and to enioy the same for euermore? The consideration of this ioy, made *Paul* to say, [d] *I desire to be dissolued & to be with Christ.* And thus it is manifest that wee ought not to feare death, but to desire it rather; to be thankfull to God when it shall please him to send it vs; to embrace it willingly, & to reioyce; considering on the one side, the miseries, griefes, and displeasures of this life, from whence it deliuereth vs; and on the other side, the comfort, ioy, & contentment of the euerlasting life whereunto it leadeth vs. Whereupon *Salomon* saith, [e] *the day of death is better than the day that*

Because it is the gate that letteth the soule into heauen.

[f] 1 Cor. 13. 12.
[t] Psa. 16. 11.
[u] 1. Kin. 10. 3
[x] 1. Kin. 10. 5.
[y] 1 Kin. 10. 8.
[z] Exo. 33. 20.
[a] Psa. 147. 5.
[b] Deu. 10. 17
[c] Psa. 45.
[d] Phil. 1. 23.
[e] Eccle. 7. 3.

one is borne. And an heathen Philosopher could say, ô ignorant men of their owne misery! why praise yee not death, as the best inuention of nature? which bringeth felicity, expelleth misery, finisheth and endeth the labours and toyles of age, preuenteth the perils of youth; to many, is a remedy, to some, a wish, and to all, an end: which deserueth better of none than of him to whom it commeth before it be called for.

CHAP. III.

The causes why man doth feare death.

1. *Death fearfull vnto the voluptuous worldling.*

HE which counteth his happines and felicity, in the fruition of wordly things, greatly feareth Death, as that which depriueth him of his pompe & preferments, of his honors & high calling; robbeth him of his iewels and treasures, of his riches and possessions; spoyleth him of his pastimes and pleasures, of his ioy and meriments; exileth him from Countrey and friends, from his Wife and Children; and vtterly bereaueth him of all his wordly wishes,

shes, and harts delight. Which *Syrach* noting, said: [a] *O Death, how bitter is the remembrance of thee, to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperity in all things!* Many likewise doe stand in feare of death, when they call to mind and consider, that they must suffer those most strange and intolerable pangs and agonies in the flesh, commonly comming before, or at least accompanying Death whensoeuer it commeth. Others also stand in awe of death, because they are destitute of firme hope, of true and stedfast faith: They behold Death in the mirrour of the law, where it sheweth it selfe vnder a most terrible shape, like a Sergeant armed with the anger of GOD, and the curses of the Law, comming to arrest and cite them to appeare before the tribunall seat of God, to heare the dolefull sentence of damnation, denounced against the wicked transgressors of Gods Law. Which fearefull apprehension of death, surchargeth many, and presseth them down into the bottomelesse gulfe of desperation. And finally, death is dreadfull and fearefull vnto many, by reason of their guilty consciences: For as the Apostle saith. [b] *Tribulation and anguish shall be vpon the soule of euery one that doth euill,* [c] *their conscience bearing them witnesse.* When the incorrupt Iudge commeth to iudge sinners, although any man would neuer so faine

[a] Syr. 41. 1.

2 *Death painfull vnto the healthfull and faint-hearted.*

3 *Death terrible to the doubtfull and wauering man.*

4 *Death horrible vnto the wicked & faithles.*

[b] Rom. 2. 9.
[c] Rom. 2. 15

hide and conceale his ſinnes and enormous deeds from men, yet can hee neuer hide them from his owne conſcience, accuſing and crying out vpon him, night and day, at home and abroad, ſhewing vnto him the greatnes of his offences, and the greeuouſneſſe of the puniſhment due vnto the ſame. Heereunto alſo doth concurre the iudgement of God, and the feare of hell fire, which cauſeth the remembrance of death to be bitter vnto worldly men. [d] *We muſt all appeare before the iudgement ſeat of Chriſt* (ſaith *Paul*) *that euery man may receiue the things which are done in his body, according to that he hath done, whether it be good or euill.* And Chriſt ſaith; [e] *Of euerie idle word that men ſhall ſpeake, they ſhall giue account thereof at the day of Iudgement:* [f] *and they ſhall come forth that haue done good, vnto the reſurrection of life, but they that haue done euill, vnto the reſurrection of condemnation.* [g] *And theſe ſhall goe into euerlaſting paine, and the righteous into life eternall.* So then wee ſee foure cauſes why worldly men feare death. Firſt, the loſſe of their honours, riches, pleaſures, and friends. Secondly, the painefull pangs which come before, or accompany death. Thirdly, want of Faith and Hope. Finally, their guilty conſciences, and feare of Gods iudgements and puniſhments.

[d] 2 Cor. 5. 10. Rom. 14. 10.

[e] Mat. 12. 36

[f] Iob. 5. 29. Dan. 12. 2.

[g] Mat. 25. 41.

Chap.

Chap. IIII.

Of the first cause that maketh Death fearefull to a worldly man, which is the losse of honors, wealth, pleasure, &c. And the Remedies against the same.

How farre we ought to be addicted vnto the world.

Sect. I.

MAn is a creature endued with a reasonable soule, (a Soule of noble substance, of exceeding beauty, inspired by the Father, redeemed by the Sonne, sanctified by the Holy Ghost, and beautified with the Image of the whole Trinitie; a Soule created to liue with the Angels, to enioy the Ioue and fellowship of an eternall Spouse, to be a Citizen of heauen, to inherit a Kingdome, and euerlastingly to triumph in royall dignity) to the end, that hauing a celestiall beginning and heauenly originall, hee should despise & set light by these inferiour & terre-

The dignity of mans soule.

terrestriall things; and that his mind being by nature lofty, should not be depressed with the waight & burthen of earthly and base drugs, but hauing his eyes shut, and his eares deafe against these wordly vanities, should (contemning, or rather forgetting al humane toyes) lift vp his heart, and with his cogitations and affections be conuersant in heauen. As for the world a that at the beginning cheereth, inricheth, & honoreth his friend, & in the end, leaues him, poore, miserable, & in a damnable estate, (much like a peacocke, that with the stately fanne he maketh of his own feathers, adorneth his fore-parts, but leaues his hinder parts naked and vnseemely.) Man is but a traueller therein, and no dweller. We are strangers and wayfaring men, as it were in common tents or Innes: for our whole life is nothing else, than a way or course vnto death: Wherefore as trauellers, if peraduenture by the way, or in their lodging, they meete with any profitable spoile, straight way they refuse and reiect it, as superfluous, and too heauy a burden for them to beare: if any come to any place of pleasure or pastime, they set light by it, and depart, their necessary affaires requiring hast in their iourney: and on the other side if they light on an ill Inne, or lodging, where they are badly entertained, they patiently beare the same, knowing they must depart the next day after, where they shall bee better vsed, in another place:

a Ioh. 15. 19

place : Euen so ought we to bee addicted to the loue of these wordly honours, possessions, and pleasures; and to care for no more wealth and goods, than what is necessary for our iourney and voyage; the rest we ought vtterly to neglect as superfluous, and too heauy a burden for vs to beare, or rather, wee ought to contribute them with our fellow trauellers, who are in need and misery amongst vs. Let vs giue no eare to the inticing pleasures of this world, least they trouble vs in our course; so shall we trauell peaceably, without care and trouble; and at last, arriue at that honourable hauen, where we tend vnto.

A remedy against the temptation of worldly honors and preferments.

Sect. II.

THe world is couched in [a] wickednesse, and drenched in sinne, it [b] *passeth away and the lusts thereof*: [c] *If any man loue the World, the loue of the Father is not in him*; because [d] *the amity of the world, is the enmity of God, whosoeuer therefore will be a friend of the world, maketh himselfe an enemy of God.* But we [e] *are not of the world*, to the end we should not be

[a] 1 Ioh. 5. 19
[b] 1 Ioh. 2. 17
[c] 1 Ioh. 2. 15
[d] Iames. 4. 4
[e] Ioh. 15. 19.

They that do doat vpon the world are the slaues of Sathan.

be inwrapped and infolded in the same condemnation with the world. The Diuell is the [f] Prince of this world, therefore if we loue the world, and the things that are in it, wee are subiects & slaues vnto the Diuell. We cannot be the seruants of Christ, vnlesse the [g] world be crucified vnto vs, and wee vnto the world. O then let vs with the Apostle esteeme of the world, and all the glory and honor of it, but as, [h] *losse and doung!* Let vs [i] *seeke those things which are aboue, where Christ sitteth at the right hand of God!* Our [k] heart ought to be where our treasure is; and where is our treasure but in heauen? Our [l] *life is hid with Christ in God*; [m] *in whom are hid all the treasures of wisedome and knowledge.* Oh let vs not sell our birthright for a messe of potage, as [n] *Esau* did! Let vs esteeme more of the holy land, than of the [o] flesh-pots and onyons of Ægypt. Is it not better to be [p] nourished in the house of our Father with bread of Angels, than with the [q] prodigall childe, to liue among swine, with shales and huskes? Is it not better to be saued with [r] *Lot* in running out of Sodome, than with [s] *Lots* wife, lusting and longing after infamous and filthy pleasures to perish? [t] *Vnderstand then ye vnwise among the people; and ye fooles, when will ye be wise?* How long will ye take [u] light for darkenesse, and darkenesse for light? sower for sweet, and sweet for sower? good for euill, and euill for good? [x] *That which is highly esteemed*

[f] Ioh.14.30. Ioh.16.11.
[g] Gal.6.14.
[h] Phil.3.8.
[i] Coloss. 3.1.
[k] Mat.6.21.
[l] Coloss.3.3
[m] Coloss.2.3.
[n] Gen.25.34
[o] Exod.16.3 Num. 11.14.
[p] Iohn.4.10.
[q] Luk.15.16.
[r] Gen.19.16
[s] Gen.19.26
[t] Psal.49.8.
[u] Esay.5.20.
[x] Luk.16.15.

med among men, is abhomination in the sight of God. We must not therefore be sorrowfull or agreeued, to leaue the honours and promotions of this world, which cause vs to prouoke God, to disdaine our neighbours, and to forget our selues, yea, to worship and adore the Diuell, who euer kisseth where he meaneth to kil, giuing his guests a draught of deadly poison in a golden cuppe, and in a stately shippe wafting his passengers vpon the rocks of eternall ruine. The pleasant sauour of the cup inuiteth, but the sweet tast of the poiso choketh. The Diuell like an Eagle houereth in the aire, as though his onely delight were to view the Sunne, and to looke towards heauen; whereas indeed, he is a greedy kite, bearing a rauening mind; that hath his eies alwaies fixed vpon the earth, watching his time when hee may best seize vpon his prey. He is much like a Theef, who when by open violence he cannot catch his booty, seeketh by shrowding himselfe in the vallies, bushes, and darkenesse of the night, to take the poore traueller vnprouided, and so to spoile him of his goods: so the Diuell when he seeth, that by open pursuit he cannot ouerthrow vs, he couertly coucheth himselfe, in the shadows and briars of worldly honors, & other delightsome allurements, thereby to entrap vs, ere we espie his traines. Worldly Honor is one of the principall snares wherby he inueigleth our soules, which surely can-

The effect of worldly honours.

The malicious practise of Sathan.

Note.

Worldly honor a snare of Sathan.

cannot be desired of Gods children. 1. Because it is giuen vnto the wicked for wicked causes: so y *Balac* a wicked King, thought to promote *Balaam* a wicked Prophet vnto honour, for his wicked cursing and falshood. 2. Because it is not durable, being founded vpon the false foundation of inordinate loue and lucre; so z *Ahashueroth* honoured *Haman* the Agagite; and, 3. Because it is damnable, causing him that is so a honoured, to be blinded, to be ingratefull, and to forget himselfe. *Beucephalus* the horse of *Alexander* the great, so long as he was naked, would suffer any man to back him; but if he were furnished with the royal saddle, bridle, and other furniture, then grew he so proud, that no man might ride him but the King: so many, who in their meane calling were modest, humble, and vertuous, by increase of honour, haue changed their modesty into arroganey, their humility into pride, and their vertues into vices: so that worldly honour, may well bee termed; The Chaire of Iniquity.

y Nu. 24.11

z Hest. 3.1. *Magistratus virum indicat.*

a Psa. 49.18 20.

Honores mutant mores.

A remedy againſt the temptation of wordly riches and wealth.

Sect. III.

WOrdly wealth, is not [a] the true riches of Gods Children, nor the [b] inheritance that Ieſus Chriſt hath purchaſed for them: for his [c] *kingdome* (which is the riches which we expect) *is not of this world* but ſpirituall and heauenly. *Ieſus Chriſt is* [d] King of this Kingdome; but what temporall goods hath he purchaſed or poſſeſſed, being in this world, whereas he had not ſo much, as the little [e] birds and foxes had? hee had neither neaſt, nor hoale to hide his head in. And the *Apoſtles*, who are the [f] Peeres & Princes of this Kingdome, what reuenues or poſſeſſions had they in this world? *Peter* ſaid vnto the lame cripple, [g] *Siluer and gold haue I none. Paul* alſo ſaith, we are [h] *as poore, & yet make many rich, as hauing nothing, and yet poſſeſſing all things.* So then [i] the glory, the power, the eſtate, the riches, the wealth, the pleaſures, the peace, and all the felicity wherewith God enricheth his children, are not [k] earthly and corruptible, ſubiect vnto [l] theeues and ruſt; but [m] heauenly, ſpirituall, and durable, which God giueth vnto vs [n] *freely, without money*, or any thing elſe. Theſe

[a] 2 Cor. 6. 10.
[b] 1 Pet. 1. 4.
[c] Ioh. 18. 36.
[d] Mat. 27. 11
[e] Mat. 8. 20.
[f] Mat. 19. 28.
[g] Acts. 3. 6.
[h] 1 Cor. 6. 10
[i] Reuel. 21. 7. &c.
[k] Ioh. 18. 36.
[l] Mat. 6. 19.
[m] 1 Cor. 5. 1
[n] Eſay. 55. 1.

These are the goods which we are to esteeme, and to make much of; the grace of God, our Adoption, Faith, the Word of God, Hope, Loue, Patience, Humility, and especially, the
o Phil. 3. 9. o righteousnesse of Iesus Christ, which is the Fountaine, from whence all the rest of Gods graces, fauors and blessings, that he bestoweth vpon vs, doe flow, and are driued vnto vs: this
p 1 Cor. 1. 30. is our wealth, our chiefe felicity, and p end of our blessednesse. As for worldly riches, Iesus Christ affirming that they q choake the good corne of Gods word, insinuateth that they are like a wanton strumpet, who by her beauty allureth men to lust after her, and depriueth such as giue themselues to enioy her, of all vertue honour and honestly; and like vnto wine, which by the sweetnesse thereof enticeth man to excessiue drinking; yet withall, it taketh the man from himselfe, that is, it bereaueth him of his sences and reason.

The effect of worldly riches.

q Mat. 13. 22.

Note.

As those mountaines that containe mines of gould and siluer, are otherwise barren and vnfruitfull: so they that haue riches and veines of gould and siluer, are barren and vnprofitable to the seruice of God and
r Luk. 12. 19. man; for riches doe breede r pride and arrogancie, pleasures and pompe, contempt of others, and forgetfulnesse of God. They may be compared to wild beasts, whom a man can hardly take, and when he hath taken them, he must take great care how to keepe them from doing

doing mischiefe. They are as pleasant wine to a drunkard, and as a sword in a madde mans hand, to vse rather to hurt, than to doe good. [s] *He that maketh hast to be rich, shall not be innocent*, saith *Salomon*, for as thornes are hardly gathered without pricking of the hands; so cannot riches without wounding of the conscience. As he that trauelleth in the raine, shall hardly escape wetting, or he that walketh in the sunne eschew heat; so it is almost vnpossible for a rich man to auoide vice and corruption by his riches: whereupon Christ speaketh, [t] *how hardly doe they that haue riches enter into the kingdome of God!* and, though hee expoundeth this speech afterwards, saying, [u] *Children, how hard is it for them that trust in riches, to enter into the Kingdome of God!* Yet hee addeth, [x] *It is easier for a cable-rope to goe through the eye of a needle, than for a rich man to enter into the kingdome of God:* declaring how difficult it is for a rich man to scape confidence in his riches, and consequently, to enter into the kingdom of God. Wherefore then should we be so loath to forsake those things, which are so far from giuing contentment, and making vs happy, that contrariwise they engender a thousand sorrows and cares, and so make vs most miserable and wretched? O let vs take no more care, but for what will serue our turne, for [y] food and raiment, hauing alwaies in minde, the parable of him that said, [z] *Soule thou*

[s] Pro. 28. 20.

[t] Mat. 10. 23.

[u] Mar. 10. 24

[x] Mar. 10. 25.

[y] 1 Tim. 6. 8.
[z] Luk. 12. 19.

thou hast much goods laid vp for many yeeres, liue at ease, eate, drinke, and take thy pastime: who for putting trust in his riches, is iustly condemned.

Another remedy against the same Temptation.

Sect. IIII.

The riches which wee possesse, are not our own

MOreouer, we must consider that these riches and wordly possessions, which we loue so heartely, be not our owne proper goods, but lent vs; ouer which we are Bayliffes, and Stewards, and not Lords and Masters: which when the time of our stewardship is expired, others must dispose and rule. For God [a] *created heauen and earth*: [b] *the earth is the Lords, and all that therein is, the world, and they that dwell therein.* Therfore God himselfe is the true and proper [c] owner of our riches and possessions, and we the inhabitants of the earth, are the Bayliffes and Tillers of the same. And least men should suppose, that the earth becōmeth fruitfull by their manuring, and husbandry, it bringeth foorth nothing [d] without the dew of heauen and raine. Whereupon, to bring vs to the acknowledgement hereof, God [e] required of the children of

[a] Gen. 1. 2.
[b] Psal. 24. 1
[c] Gen 14. 22
[d] Psa. 147. 8
[e] Leu. 23. 10 Deut. 26. 10

of Israell, the first fruites of the land, which he had giuen them; thereby signifying, that he himselfe was the proper Lord of their wealth and possessions, and that they were the rulers and disposers of the same, vnder God. Now then, seeing these [f] riches are not our owne proper goods, we must further acknowledge, that we must be [g] accountable for the least farthing which we haue receiued of God; after what manner we came by it, how, and to what vse we haue bestowed and spent it. They that haue receiued most, must make the greatest account, and of those that haue receiued least, the account shall be lesse. This doctrine is plainely declared in the parable of the [h] rich man, and the Steward; wherein is shewed, that no man of what state or condition soeuer he be, is Lord of his owne riches or substance, but the Steward and disposer of it, accountable vnto God for all things: for at the day of iudgement, euery man shall heare this voyce speaking vnto himselfe, [i] *Giue account of thy stewardship.* Wherefore it behoueth men, so to possesse their riches, that their riches [k] possesse not them, and so to dispose of themselues, that they be as ready and as willing to [l] leaue them, as to receiue them; and to [m] blesse the name of the Lord, as well in the one, as in the other, as *Iob* did. *Looke lib. 2. chap. 5. Sect. 9.*

Wee must be accountable to God for the least farthing.

[f] Iob 1. 21.
[g] Luk. 16. 2.
[h] Luk. 16. 1
[i] Luk. 16. 2
[k] Ps. 62. 10
[l] 1 Cor. 7. 30. 31.
[m] Iob 1. 22.

Testimonies out of the word of God against the vanities of worldly wealth.

Sect. V.

Iob.20.15. IOb, *He hath deuoured substance, and he shall vomit it, for God shall draw it out of his belly.*

Iob.31.24. *If I made gold mine hope, or haue*
25. *ayd to the wedge of gold, Thou art my*
confidence: If I reioyced because my sub-
28. *stance was great, or because my hand had*
gotten much: This also had beene an ini-
quity to be condemned, for I had denied
Iob.1.21. *the God aboue.*

Naked came I out of my Mothers wombe, and naked shall I return thether.

Iob.27.19. *When the rich man sleepeth, hee shall*
Psa.62.10. *not be gathered to his fathers.*

Dauid, *Be not vain, if riches increase, set not your heart thereon.*

Psa.49.6. *They trust in their goods, and boast themselues in the multitude of their riches.*

ches. Yet a man can by no meanes redeeme his brother, he cannot giue his ransome to God.

Salomon, *The treasures of wickednes profit nothing. Riches auaile not in the day of wrath. He that trusteth in his riches shall perish.* Prou.10.2. Prou.11.4. 28.

Better is a little with the feare of the Lord, than great treasure and trouble therewith. Pro.15.16

An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed. Pro.20.21

Better is the poore that walketh in his vprightnesse, than he that peruerteth his waies, though he be rich: he that maketh hast to be rich shall not be innocent. Prou.18.6 Pro.28.20

Vanity of vanities, all is vanity. Eccles.1.2.

He that loueth siluer, shall not be satisfied with siluer, & he that loueth riches, shall be without the fruit thereof: This also is vanity. There is an euill sickenes that I haue seen vnder the Sun, to wit, riches reserued to the owners thereof for their euil. Eccles.5.9. 29.

Ezechiel, *They shall cast their siluer* Ezec.7.19

in the streetes, and their gold shall be cast farre off: their siluer and their gold cannot deliuer them in the day of the wrath of the Lord, they shall not satisfie their soules, neither fill their bowels, for their ruine is for their iniquity.

Amos 3.10. Amos, *They know not to doe right, saith the Lord, they store vp violence and robbery in their Pallaces.*

Amos 6.1. *Woe to them that are at ease in Tsion, and trust in the mountaines of Samaria.*

Mic. 6.10. Micah, *Are yet the treasures of wickednes in the house of the wicked? and the scant of measure which is abhominable?*

Zeph. 1.18. Zephaniah, *Neither their siluer, nor their gold, shall be able to deliuer them from the day of the Lords wrath.*

Mat. 6.19. Iesus Christ, *Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupteth, and where theeues digge through and steale: But lay vp treasures for your selues in Heauen, where neither the moth, nor canker corrupteth, and where theeues neither digge through nor steale.*

You

You cannot serue God, and Riches. 24

A rich man shall hardly enter into the Kingdome of Heauen. And againe I say vnto you: It is easier for a cable rope to goe through the eye of a needle, than for a rich man to enter into the Kingdome of God. Mat.19.23. 24 Mat.10.24. 25. Luk.18.24. 25.

The cares of this World, and the deceitfulnesse of riches, and the lusts of other things enter in, and choake the Word, and it is vnfruitfull. Mat.4.19. Mat.13.22. Luk.8.14.

Woe be to you that are rich, for you haue receiued your consolation. Luk.6.24.

Take heed and beware of couetousnes; for though a man haue abundance, yet his life standeth not in his riches. Reade the parable following in the same place, and thinke on it. Luk.12.15.

Paul, *And this I say, Brethren, because the time is short, hereafter that both they which haue wiues, be as though they had none; And they that weepe, as though they wept not, and they that reioyce, as though they reioyced not: and they that buy, as though they passed not. And they that vse this World, as though* 1 Co.7.29 30 31

they vsed it not: for the fashion of this world goeth away.

1 Tim. 6. 7. We brought nothing into the world, & it is certain that we can cary nothing out.

8 Therfore when we haue food & raiment,

9 let vs therewith be content. For they that will be rich, fal into temptation & snares, and into many foolish and noysome lusts, which drown men in perdition & destruction.

10 For the desire of mony is the roote of all euil.

1 Ti. 6. 17. Charge them that are rich in the world that they bee not high minded, and that they trust not in vncertaine riches, but in the liuing God, which giueth vs aboundantly all things to enioy.

18 That they doe good, and be rich in good works, and

19 ready to distribute and communicate: laying vp in store for themselues, a good foundation against the time to come, that they may obtaine eternall life.

Iames. 5. 1. Iames, Goe to now ye rich men, weepe and howle, for your miseries that shall come vpon you: Your riches are cor-

2 rupt, and your garments are moath-eaten:

eaten: your gold and siluer is cankered, and the rust of them shall be a witnesse against you, and shall eate your flesh, as it were fire.

Iohn, *Loue not the world, neither the things that are in the world: if any man loue the world, the loue of the Father is not in him: For all that is in the world (as the lust of the flesh, the lust of the eies, & the pride of life) is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth for euer.*

1 Ioh. 2. 15. 16. 17

A Remedy against the Temptation of wordly pleasures.

Sect. VI.

SOme [a] seeke after the Pleasures and Contentment of their flesh: Some delight in building of mansions & great Houses; others take pleasure in faire gardens, orchards, allies, and arbors: Some proudly attire themselues, others delight in adorning their houses: Some take their felicity in eating & drinking, others in pleasant company, where they may

[a] Eccle. 1. 2. 3. 4. &c.

laugh and be merry: Some loue to daunce and to dally, others to transcend the bounds of honesty. Of these, and such other wanton Worldlings, *Salomon* saith: b *Reioyce O Young man in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the way of thine heart, and in the sight of thine eyes:* but that afterclap, that dolefull Item mares the market; *but know, that for all these things God will bring thee to iudgement.* Now who will not shiuer in himselfe? who will not willingly forsake those pleasures, whose end and fruit is c shame and dishonour, penury and losse of goods, which bring infinite sicknesses vnto the body, and vnto the spirit dulnes and blockishnesse; which bring a contempt of vertue & honesty, a hatred of true religion, and of God himselfe, which make man effeminate, wanton, disdainfull, yea, and so besotted, that they are like beasts? Pleasure & sorrow are twinnes, for pleasure is no sooner hatched but Repentance is at hand, ready to supplant her; and therefore it is like a smile which presently is turned into sorrow and teares; or like a dreame, the ioy whereof at a mans waking, vanisheth away: so pleasure flyeth and slideth away, leauing rather cause of repentance then occasion of remembrance. It may be compared to a painted Sepulchre, faire without, and foule within; to pils, outwardly fairely guilt, and rowled in sugar, but within full of bitternesse; yet pils doe vent and purge the body,

b Eccl. 11. 9

c Ro. 6. 21. *The danger of worldly pleasures.*

Pleasure and sorrow are twinnes.

body, but pleaſures corrupt and poyſon both body and ſoule. They reſemble the Syrens, beautifull aboue, but if you looke on the hinder part, they haue the tayle of a Scorpion, which giueth ſuch a ſore ſtroke, that it benummeth our bodies, and ſtingeth our ſoules to death. They are like venome or ſtrong poyſon, tempered with the hypocras or ſweete milke. Pleaſure is a gulfe or fire that deuoureth a mans ſubſtance, defileth his body, & killeth his ſoule; It is a path to all wicked practiſes, and the cauſe why the Word of God doth not [d] fructifie in our hearts: for [e] *they that are in the fleſh, cannot pleaſe God*; [f] *Know ye not that to whom ſoeuer ye giue your ſelues as ſeruants to obay, his ſeruants ye are to whom ye obay, whether it be of ſinne vnto death, or of obedience vnto righteouſneſſe?* Now let vs enter into our owne hearts and conſciences, let vs examine our ſelues, whether wee take more delight in thoſe things wherewith the Diuell is moſt delighted; in laſciuiouſnes, in pride, in quaffing, & other ſins than in honeſt behauior, in humility, in ſobrietie, and in godlines? If we find our ſelues ſubiects & ſlaues vnto theſe ſatanical ſuggeſtions, then [g] death & damnation is our due, then our lodging, our pallace, and our manſion-houſe ſhall be in that place which burneth with fire and brimſtone, where is [h] howling and crying; weeping and gnaſhing of teeth, where the [i] vnquenchable fire of Gods fury continually bur-

[d] Lu. 18. 14.
[e] Rom. 8. 8.
[f] Rom. 6. 16
[g] Ro. 6. 23.
[h] Mar. 25. 30.
[i] Eſa 30. 33 Lu. 3. 17.

burneth, where the k incurable worme of conscience euer stingeth, and where the l intollerable torments of desperate minds alwaies continue. Pleasure m prouoketh the anger of God, it n separateth his loue from man, it o hasteneth his iustice, it p procureth perpetuall destruction. Pleasure was the q bane of *Adam* and his posteritie, the destruction of the r olde world, the ouerthrow of s Sodome, the ruine of the t Sichemites, and the perdition of the u Beniamites: why then should we be so besotted with these worldly pleasures, seeing by death wee shall enioy eternall and euerlasting ioyes in heauen?

k Esa. 66.24
l Lu. 16.23.
m Esa. 1.4.
n Esa. 59.2
o Ier. 5.29.
p Esa. 59.13
q Gen. 3.6.
r Ge. 7.17.
s Ge. 19.24
t Ge. 34.27
u Iudg. 20. 35.

A remedy against the Temptation of vnwillingnesse to forsake wife, children and friends.

Sect. VII.

HOwsoeuer we be left and forsaken, or rather sequestred and separated from our wiues & children, yet are we not forsaken of a God, nor of his son Iesus Christ our Sauiour, b *Him that commeth vnto me* (saith Christ) *I cast not away:* c *This is the fathers will which hath sent me, that of all which hee hath giuen mee, I should loose nothing, but should raise it vp againe at the last day.* d *And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke*

a Esa 41.9. Esa 54.10.
b Ioh. 6.37.
c Ioh. 6.39.
d Io. 10.28.

plucke them out of mine hand. As *Elkanah* saide vnto *Annah*, [e] *Why weepest thou? am not I better vnto thee than ten sons?* So, why should we be sorry to leaue wife, children, & friends? Is not Christ better vnto vs than ten wiues, so many children, so many friends? Yea then ten thousand times so many? [f] He that saith vnto his Father and Mother, I see you not, & to his brethren, and to his owne children, I know you not, he obserueth the word of the Lord, and keepeth his couenant. Whereupon Christ saith, [g] *Hee that loueth father or mother more then me, is not worthy of mee: and hee that loueth son or daughter more than me, is not worthy of me:* [h] *and he that taketh not vp his crosse and followeth me, is not worthy of me:* [i] *If any man come vnto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my Disciple.* Howbeit we must remember, that this hate is the hate of dissimulation, not of persecution, the hate of auoyding, not of annoying; the hate of godlines, not of cruelnes; when we doe not giue eare vnto them, or regard their Syren-like perswasions, when they seeme to withdraw vs from the seruice of God, & from doing of such things as he commands. Moreouer, we must consider that we, our wiues, our children and friends, are all, as it were [k] trauellers, going forth of this world, we take our voyage together, & if we go a little before, they shal shortly follow

[e] 1 Sa. 1. 8.

[f] Deu. 33. 9

[g] Mat. 10. 37.

[h] Mat. 10. 38.

[i] Lu. 14. 26

How wee must hate our Parents.

[k] Gen. 47. 9 Heb. 11. 13.

1 Mat. 19. 5. follow after. Wherefore, as at the beginning of our marriage or acquaintance, we left father, and mother, and did cleaue to our wiues: so now it ought not to grieue vs to leaue them, and to returne vnto God, who is better vnto vs, than Father, Mother, Wife, Children, Friend, or any thing else.

That though a man die in debt, yet hee should not feare death.

Sect. VIII.

Obiection.

OBut my debt is great, if I die now: then when I am dead, my creditors will come and seize vpon all that I haue, so cruell they are, and so mercilesse, and so shall my poore wife & children be vndone for euer: Oh would God I might liue to be out of debt, and leaue my wife and children free, though I left them little or nothing beside. Alas, how shall I doe? Nay, how shall they doe? little I haue, and euen that little shall be taken from them: my wife shal be constrained to bestow her selfe against her

her owne liking, and contrary to her affection euen for very neede: and my children ſhall either begge, or endure ſome ſeruile ſlauery, vnder ſome rigorous and cruell maſters and miſtreſſes. This is it that tormenteth my heart, this pincheth me ſore, and pierceth euen my very ſoule, when I thinke of it: and how can I but thinke vpon my deere and neere ones both night and day?

Anſwere.

YOu cannot commit your wife and children into the hands of a more faithfull Guardian and Ouerſeer than God is. He will take them into his [a] protection, he promiſeth that he will haue a particular care ouer them, he will defend and maintaine them againſt all oppreſſors, and wil poure out a fearefull vengeance vpon the wrongs, outrages, and iniuries that ſhall be done vnto them, he will neuer forſake them. O then be not diſcouraged faint not, [b] *Caſt thy burthen vpon the Lord,* ſaith *Dauid, and he ſhall nouriſh thee, he will not ſuffer the righteous to fall for euer:* [c] *caſt your care vpon him, for hee careth for you,* ſaith the Apoſtle.

[a] Pſ. 4.6.9

[b] Pſ. 55.22

[c] 1 Pet. 5.7

He

d Iob.39.3. Pſal.147.9. e Lu.12.27. f Lu.12.25.

d *He feedeth the young rauens,* e he clotheth the *lilies,* how much more will he feed & cloth his children? What can care profit you? what can thought auaile you? f *Which of you by taking thought* (ſaith Chriſt) *can add to his ſtature one cubite?* g *If then yee be not able to doe the leaſt thing, why take you thought for raiment?* h *Therefore aske not what ſhall ye eate, or what ſhall yee drinke:* i *your father knoweth that ye haue needeof theſe things.* Let this ſtay & ſtrengthen you, let this alwaies comfort and cheriſh you, that God is k your father, yea the father of your wife and children, that he knows your caſe, & what you and yours haue needeof: therefore he will in due time prouide al neceſſaries for his children; for he is both willing and able to do it, and his care ſhall effect that that yours neuer can. See the experience hereof in the like caſe, and be comforted by it. One of the l ſons of the Prophets, being in debt, not by reaſon of any vnthriftines, or prodigality (for he was a man that *feared the Lord*) but by the hand of God, died, leauing his poore wife and children to the cruelty of the *creditor*, who came fiercely to take away the children from their mother, to anſwere the debt by bondage. This was a heauy croſſe to a man that *feared the Lord*, to liue in debt, and to die in debt; ſpecially when debt to his poore wife and children was ſo dangerous. Well, how did the poor widow & the orphans? how ſcaped they this danger?

g 26
h 29
i 30

k Pſ.68.5. Galat.4.6.

l 2 Kin.4.1.

ger? Euen the merciſull prouidence of God, which is [m] euer good vnto them that feare him, ſo increaſed that little [n] Oyle which ſhee had in her pitcher, that it paid her *Creditor*, and yeelded her maintenance to maintaine her ſelfe and her children. Now then thinke vpon this comfortable ſtory, and know, that God is not the God of this man alone, nor of this widdow and Orphans onely, but he is your God, and the God and Father of all the faithfull. Wherefore grieue not to die, ſeeing God will haue it ſo; commit your Wife, Children, and friends vnto God, and he will protect them: [o] They that haue the Lord for their Shepheard, ſhall want nothing. If the ſeruant that faithfully ſerues his Maſter, is not to care for his neceſſities, but looketh, and that iuſtly, that his Maſter ſhould prouide for the ſame: Should not wee doe God great iniury and diſhonour, if referring our whole liues to his honour, wee ſhould feare that hee would ſuffer vs to ſtarue?

[m] Pſ. 37. 25
[n] 2 Kin. 4. 7
[o] Pſal. 23. 1.

Teſtimo-

Testimonies of holy Scripture, touching the care that God hath ouer Widdowes, and fatherlesse Children.

Sect. IX.

Exo. 22. 22 MOses, *Ye shall not trouble any widdow, nor fatherlesse Childe.*

Deu. 10. 18 *The Lord doth right vnto the fatherlesse and widdow.*

Deu. 24. 17 *Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take the widdowes rayment to pledge.*

19 *When thou cutteſt downe thine harueſt in thy field, and haſt forgotten a sheafe in thy field, thou ſhalt not goe to fetch it, but it ſhall be for the ſtranger, for the fatherleſſe, and for the widdow, that the Lord thy God may bleſſe thee in all the workes of*

20 *thine hands. When thou beateſt thine Oliue tree, thou ſhalt not goe ouer the boughs againe, but it ſhall bee for the ſtranger,*

for

for the fatherleſſe, and for the widdow
When thou gathereſt thy vineyard, thou 21.
ſhalt not gather the grapes cleane after
thee, but they ſhall be for the ſtranger, for
the fatherleſſe, and for the widdow.

Curſed be he that hindereth the right Deu.27.19.
of the ſtranger, the fatherleſſe, and the
widdow. And all the people ſhall ſay, So
be it.

Iob, *They lead away the Aſſe,* (ſpeaking of the wicked) *of the fatherleſſe,* Iob.24.3.
and take the widdowes Oxe to pledge.

If I reſtrained the poore of their deſire, Iob.31.16.
or haue cauſed the eies of the widdow to
faile. If I haue lift vp my heart againſt 21.
the fatherleſſe, when I ſaw that I might
helpe him in the gate, let my arme fall 22.
from my ſhoulder, and mine arme be bro-
ken from the bone.

Dauid, *The Lord will be a refuge for* Pſalm.9.9.
the poore, a refuge in due time, euen in af-
fliction.

Lord, thou haſt heard the deſire of the Pſal.10.17
poore, thou preparſt their hart, thou ben-
deſt thine eare to them.

Psal.33.18. *Behold, the eye of the Lord is vpon*
19 *them that feare him, and vpon them that*
trust in his mercie: To deliuer their
soules from death, and to preserue them
in famine.

Psal.3.4.6. *The poore man cried, and the Lord*
9 *heard him, & saued him out of al his trou-*
10 *bles. Nothing wanteth to them that feare*
him: they that seeke the Lord shall want
nothing that is good.

Psal.37.25. *I haue beene young, and am old: yet I*
saw neuer the righteous forsaken, nor his
seede begging bread.

Psal.82.3. *Do right to the poore and fatherlesse,*
4 *doe iustice to the poore and needy. Deli-*
uer the poore and needy: saue them from
the hand of the wicked.

Psal.146.9. *The Lord keepeth the strangers, he re-*
leeueth the fatherlesse and widdow: but
he ouerthroweth the way of the wicked.

Psal.68.5. *He is a father of the fatherlesse, and a*
iudge of the widdowes, euen God in his
holy habitation.

Pro.23.10. Salomon, *Remooue not the ancient*
bounds, and enter not into the field of the
father-

fatherlesse: for he that redeemeth them, is mighty, hee will defend their cause against thee. 11

The Lord will defend their cause, and spoile the soule of those that spoile them. Pro.22.23.

Isaiah, *Learne to doe well, seek iudgement, releeue the oppressed, iudge the fatherlesse, and defend the widdow.* Esa.1.17.

Ieremiah, *Thus saith the Lord, execute ye iudgement and righteousnesse and deliuer the oppressed from the hand of the oppressour, and vexe not the stranger, the fatherlesse, nor the widdow.* Iere.22.3.

Leaue thy fatherlesse children, and I will preserue them aliue, and let thy widdowes trust in me. Ierem.49. 11.

Zechariah, *oppresse not the widdow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagine euill against his brother in your heart.* Zech.7.10.

Malachi, *I will come neere to you to iudgement, and I will be a swift witnes against those that vex the widdow and fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of Hostes.* Malac.3.5.

Mat. 6. 25. Iesus Christ, *I say vnto you, be not carefull for your life, what ye shall eat, or what ye shall drinke, nor yet for your body, what ye shall put on. Is not the life more worth than meat? and the body than rayment? Behold the fowles of the*
26. *heauen, for they sowe not, neither reape, nor carry into the barne, yet your heauenly Father feedeth them: Are ye not*
28. *much better then they? And why care you for rayment? learne how the lillies of the*
29. *field do grow, they are neither wearied, nor spinne, yet I say vnto you, that euen*
30. *Salomon in all his glory, was not arrayed like one of these. Wherfore, if God so cloth the grasse of the field, which is to day, & to morow is cast into the ouē, shal he not do much more vnto you, O ye of little faith?*
31. *Therefore take no thought, saying, What shall we eat? or what shall we drinke? or*
32. *wherewith shall we be clothed? (For after these things seeke the Gentiles) for your heauenly Father knoweth that you haue*
33. *need of all these things. But seeke ye first the kingdom of God & his righteousnes,*

and

and all these things shal be ministred vnto you. I will not leaue you fatherlesse, but I will come to you. See Math. 23. 14. Ioh. 14. 18.

Paul, *The Lord is at hand: be nothing carefull, but in all things let your requests be shewed vnto God, in praier and supplication, with giuing of thanks.* Phil. 4. 5. 6.

Let your conuersation be without couetousnes, & be content with those things that you haue, for he hath said, I will not faile thee, neither forsake thee: So that we may boldly say; The Lord is my helper. Hebr. 13. 5. Iosh. 1. 9. Heb. 13. 7. Psal. 118. 6.

Iames, *Pure religion and vndefiled before God, euen the Father, is this, to visit the fatherlesse and widdowes in their aduersitie, and to keepe himselfe vnspotted of the world.* Iam. 1. 27.

Chap. V.

Of the Second cauſe that maketh Death fearefull to a worldly man, which is the paines and ſickneſſes which come before, or accompany death: And the Remedies againſt the ſame.

Vnmortified men, no fit inhabitants for the heauenly Hierusalem.

Sect. I.

WHen a miſerable Malefactor, hauing receiued the ſentence of Condemnation is returned to priſon, all his minde runneth vpon death, hee deteſteth his former life and conuerſation, hee prayeth earneſtly vnto GOD, and regardeth no worldly pleaſure, ſoft bedding, delicate fare, or coſtly apparell: Yea, if hee bee a man that feareth GOD, all his cogitations are bent to life euerlaſting, greatly rejoycing that hee is ſo neere the heauenly Kingdome, that hee may take poſſeſſion of his inheritance: And is not the [a] ſentence of death

[a] Heb. 9. 7.

death passed vpon vs, the first day that wee came into this world? Be not our soules in our bodies, as in a prison? Doe not we onely expect the time of our execution? how commeth it to passe then, that we do not feel, or shew vs readie, and prouide our selues to die, as doth the prisoner that hath receiued his sentence from an earthly Iudge? Why do we fixe our whole delight on the world, why do we so much encumber our selues with earthly businesse, and why do we not willingly embrace death, that by it wee may take possession of our inheritance? O let vs not build where wee cannot long continue, let vs make our prouision, that we may liue where we shall remaine for euer; let vs not forget heauen for earth, the soule for the body, and heauenly treasures for earthly goods: for one month or day, for one houre or minute of earthly pleasure: let vs not depriue our selues of that euerlasting joy that shall neuer bee taken from vs: let vs endure stormy weather for one moneth, that wee may haue a thousand millions of yeeres of faire weather: let vs patiently beare the tribulation of one day, which will breed vs exceeding great consolation for euer: let not the paines of one moment of time fray vs from taking possession of our kingdome, least wee shall be cast for euer into the kingdome of darkenesse. In a temporall building, the stones must be broken, hewne, and squared, ere they be fitte

The sentence of death is passed vpon vs, and yet we regard it not.

to make vp the worke. The Corne must be threshed, winowed, and purified, before it be ready for good bread. The [b] whirle-winde must first blow ere *Elias* be rapt into heauen. And we must be cut, hewn, and squared with a number of [c] tribulations, sicknesses, & diseases, before we can be made fit & liuely stones for the heauenly Hierusalem. The very victuals which nourish and maintaine vs, come to very great loathsomenesse, before they doe worke their perfection in vs. From life they are brought to the fire, and clean altered from that they were when they were aliue; from the fire to the trencher, from the trencher to the mouth, from the mouth to the stomacke, and there so boyled and digested, before they nourish, that whosoeuer saw the same, hee would loath and abhorre his owne nutriment, before it come to ful perfection. So must those children whom God delighteth in, be mangled and defaced in this [d] world, which is the kitching and mill to boile and grinde the flesh of Gods children in, till they attaine their perfection in the world to come: and as a man looketh for the nourishing of his meat, when it is full digested, and not before: so must we looke for our saluation, when the troublesome turmoiles of this world are passed, and not before. Raw flesh is not meate wholesome for man; and vnmortified men bee no creatures fit for God.

b 2 King. 2. 11.

c Acts. 14. 22. 2 Tim. 3. 12.

d Ioh. 16. 33. 1 Ioh. 3. 13. 14.

That

That sickneſſe and tribulation is a token of Gods loue.

Sect II.

THe holy Scriptures plainely teſtifie, that the paines and pangs of Death, or whatſoeuer dolorous ſickneſſes, or other greeuous maladies we ſuffer, either before, or with death, are no other thing in vs Chriſtians, than the rod of our moſt mercifull and louing Father; wherewith hee correcteth and chaſteneth his Children, either to amend in vs whatſoeuer offendeth his Majeſty, leſt wee periſh; or elſe to try our faith, patience, & conſtancy that we may be found vnreproouable, laudable, and honorable before the tribunall ſeat of Ieſus Chriſt, the Iudge of the world, at his ſecond comming, [a] *My ſonne, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.* [b] *For whom the Lord loueth, he chaſteneth and he ſcourgeth euery ſonne whom he receiueth.* [c] *If ye endure chaſtening, God offreth himſelfe vnto you as vnto ſons; for what ſon is it that the Father chaſteneth not?* [d] *If therefore ye be without correction, whereof all are partakers, then are you baſtards, and not ſons.* [e] *Moreouer we haue had the fathers of our bodies which corrected vs, and wee gaue them reuerence: ſhould not we much rather bee in ſubiection vnto the father of ſpirits, that we might liue? For they verily for*

Affliction what it is vnto the godly.

[a] Heb. 12.5. Prou. 3 11.
[b] Heb. 12.6.
[c] 7.
[d] 8.
[e] 9.

f 10 *for a few dayes* f *chastned vs after their owne plea-*
g 11 *sure, but hee chasteneth vs for our profit, that wee might be partakers of his holinesse.* g *Now no chastising for the present seemeth to be ioyous, but grieuous, but afterward it bringeth the quiet fruit of righteousnesse vnto them which are thereby exercised.*
h 12 h *Wherefore lift vp your hands which hang*
i 13 *downe, and weake knees.* i *And make straight steppes vnto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.* Hitherto out of the Scriptures. An excellent comfort, and a soueraigne salue for all them that are in such a ease, visited with the hand of GOD, and tempted with this
k Exod. 3. 2. temptation. The k Bush which *Moses* saw in Mount Horeb, burned, and yet consumed not: so must the faithfull be tryed in the fire of affliction, but not destroyed. They are com-
l Cant. 2. 2. pared l to lillies growing among thornes, because they are placed in the midst of tribula-
m Luk. 22. 31 tion: to m wheat, because Satan will sift vs as men sift wheat; and as wheat is flailed, so the world afflicts vs; and to
n Iohn 15. 1. n vine branches, for as vines being let out at large, in small time be-
o Esa. 5. 6. come o wild and fruitlesse; so we being giuen ouer of God, & left to run after our own lust, are easily allured; but being pruned & dressed as their nature requireth, they bring forth greater and sweeter grapes; so we being kept in awe and obedience, by the hand of affliction
p Psal. 23. 4. and sicknesses, will bring forth p fruit, both in quantity

quantitie more abundant, and in quality more sweet and pleasant. Thus then, that carefull [q]Husbandman, euen God our father, pruneth his vines, that they may beare much fruit. Whereupon the Prophet *Dauid* maketh a solemne protestation, declaring what good affliction wrought in him, [r] *It is good for mee, O Lord, that thou hast corrected me,* [s] *for before I was afflicted, I went wrong.* And in another place, [t] *Thy rodde and thy staffe haue comforted mee.*

[q] Ioh. 15. 8.

[r] Psal. 11. 9. 71.

[s] 67.

[t] Psal. 23. 4.

That God hath appointed his holy Angels to guard and preserue vs in sicknesses and troubles.

Sect. III.

WHat comfort is this vnto vs, that in all our tribulations and sicknesses, yea, in the very sorrows & pangs of death, almighty God hath giuen his holy Angels charge to direct our paths, & to [a] keepe vs in all our waies, as he hath promised in his word, [b] *Behold, I send an Angell before thee to keepe thee in the way, and to bring thee to the place which I haue prepared.* [c] *The Angell of the Lord pitcheth round about them that feare him, and deliuereth them?* Examples heereof we haue in

[a] Ps. 91. 11.

[b] Ex. 23. 30.

[c] Psa. 34. 7.

in the holy Scriptures plentifull: [d] *Lot*, when *Sodome* and *Gomorrha* should bee destroyed, was by Angels conducted & brought thence; and so, hee and his daughters escaped the danger. [e] The Angell of the Lord comforted *Hagar*, *Saraes* mayd, flying from her dame, into the wildernes, and preserued her from present perill. [f] *Iacob* in his iourney towards Mesopotamia, when he was in danger by the way, the Angels of God met him, which *Iacob* called *Gods hoast*. The Angels [g] conducted the Children of Israell in the desart. Troupes of Angels in the likenes of horsemen, and chariots of fire, defended *Elisha* the Prophet; against the King of Syria. And when his seruant was afraid, and sayd vnto him. *Alack* [h] *Master, what shall we doe?* [i] *He answered, feare not, for they that bee with vs are more then they that bee with them.* An Angell preserued [k] *Shadrach*, *Misshach* and *Abednago* in the middest of the fiery furnace, so that the fire had no power ouer their bodies; and [l] deliuered *Daniel* from the Lions mouth. An Angell from heauen [m] appeared to our Lord Iesus Christ, in his passion, comforting him. [n] And Angels carrried the soule of *Lazarus* into *Abrahams* bosome. There are other infinit examples tending to this purpose, which for breuity sake, I omit. Now therefore, seeing we are thus graced by God, what remaineth but that we patiently beare the [o] rod of our heauenly Father

[d] Ge. 19. 15.
[e] Gen. 16. 7.
[f] Ge. 32. 1. 2.
[g] Exod. 14. 19 and 25. and 32.
[h] 2 Kin. 6. 15.
[i] 11.
[k] Dan. 3. 25.
[l] Dan. 6. 22.
[m] Luk. 6. 22. 43.
[n] Lu. 16. 12.
[o] Psal. 23. 4. Heb. 12. 5.

layd

layd vpon vs, and like obedient P Children kisse and embrace the same, when it is offered vs, that wee may be found ready to suffer all temptations and trialls, wherewith it shall please the Lord to exercise vs, hauing sure trust and confidence, that hee which suffered and was tempted, is able to deliuer them that doe suffer and are tempted, out of trouble, danger, and affliction ?

P Heb. 12.7.

Comforts taken from the consequents following death.

Sect. IIII.

COnsidering, that after sickenesse followeth Death: and that after death ensueth eternall life, & euerlasting felicity; why shold we be so faint and so weake in sickenesse? Let vs plucke vp our hearts therefore, that are afflicted with paines, and call to remembrance the life and joyes of heauen, that are reserued for all them that patiently do suffer here with Christ. Let vs consider, that Christ himselfe suffered far greater and heauier torments than we doe, who saith, a *Haue ye, no regard, all yee that passe by this way? Behold and see, if there be any*

a Lam. 1 12.

any sorrow like vnto my sorrow? [b] The seruant is not greater then his Master. Oh, let vs therefore take our visitation in good part, and the Lord when he shall see his good time, will send vs help & comfort, only let vs submit, & commit our selues to his heauenly protection and wil. [c] There is no temptation hath taken you, saith the Apostle, but such as appertaineth to man; and God is faithfull, which will not suffer you to bee tempted aboue that you bee able, but will euen giue the issue with the temptation, that ye may be able to beare it. [d] The Lord knoweth to deliuer the godly out of tentation. [e] Feare none of those things which thou shalt suffer (saith Christ,) behold, it shall come to passe, that the Diuell shall cast some of you into prison, that you may be tried, and you shall haue tribulation ten daies: Bee thou faithfull vnto the death, and I will giue thee the crown of life. Furthermore, we must cal to mind that the Lord neuer [*] leueth thē that faithfully serue him, and commit themselues altogether into his custody, but keepeth them [f] as the apple of his eie, [g] he will be as a fire round about them, that nothing do them hurt. Whereupon Dauid could say of his own experience, [h] Though I should walke through the vally of the shadow of death, I will feare no euill, for thou art with mee, thy rod and thy staffe, they comfort me. And to the end that the Lord might make vs certaine of his helpe & comfort, he earnestly exhorteth vs, to call oftentimes vnto him, and to sue for helpe,

[b] Io. 15. 20. and 13. 18. Mat. 24. 9. Mat. 10. 24.

[c] 1 Co. 10. 13.

[d] 2 Pet. 2. 9.

[e] Apoc. 2. 10.

[*] Pſ. 33. 18. 19.

[f] Zech. 2. 8.

[g] Zech. 2. 5.

[h] Pſa. 23. 4.

help, saying; i *Call vpon me in the day of trouble, so I will deliuer thee, and thou shalt glorifie me.* And again, k *He shall call vpon me, and I will heare him, I will be with him in trouble, I will deliuer him, and glorifie him.* So knowing assuredly, that the Lord will helpe vs at last, in his good time, according to our owne desire, if wee patiently beare in the meane time, whatsoeuer his gratious goodnes shall lay vpon vs: It remaineth, that we haue an inuincible courage against all aduersities, & sicknesses whatsoeuer, patiently expecting the reward of our hope, l *For the afflictions of this present life, are not worthy of the glory which shall bee shewed vnto vs.* Strangers that are euill intreated in a forraine land, where they soiourn, hauing parents, friends, and great possessions in their natiue soile, being now vpon the point to returne to their own countrey, are vndoubtedly exceeding glad; for euen already they seeeme, in a manner, to see their houses, lands, and possessions, to talke with their parents, friends, and acquaintance; and to enioy their wealth already: euen so also, if we call to mind, that here we are m soiorners & strangers, very n hardly intreated by the worlds friends, hauing in heauen, our own country, great riches of eternall treasures, a o heauenly father, that dearely loueth vs in his beloued son, and many louing friends, our eldest brother Iesus Christ and all the holy Angels and Saints in glorie, and

i Psa. 50. 15.
k Psa. 91. 15.
l Rom. 8. 18.
m 2. Chr. 29. 5.
n Io. 16. 33.
o Mat. 23. 9.
p Ro. 8. 29.

q 1 Pet. 1.4. and an vndefiled q inheritance, holy and immortall: if we consider, that we are at the very point, going thither, to take possession of

r Lu. 12.31. our r kingdome and royalty, we cannot chuse but be exceeding glad thereof, euen rauished with a feruent desire to be lifted vp thither,

s Phi. 1.23. with *Paul*, s *desiring to be loosed, and to be with Christ*. For shall not the feeling of so grieuous, and so many bodily afflictions, whereto we are subject in this strange land, and of the mortall wounds our soules doe daily receiue by offending God, cause vs earnestly to desire, & feruently to pray to be deliuered from the same? especially considering, t *wee know that if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens?*

t 2 Cor. 5.1. Shall not the incomprehensible excellency of the glory and dignity, u which we shall v enioy in the kingdome of heauen, encourage vs to enter in thither, though the entrance be x narrow and straight: And shall not the certaine and assured knowledge of the renewing of our bodies, being y risen againe immortall, like vnto the glorious body of Iesus Christ, and ioyned to their sanctified soules; and then of the z translating of the same into the kingdom of God our father, aboue al heauens, where we shall see the a face of God, as the Sunne in his brightnesse, and enioy the effect of the prayers of Christ Iesus our redeemer,

u Apo. 22.5.
x Mat. 7.13.
y 1 Cor. 15. 52.
z 1 Thes. 4. 17.
a 1 Cor. 13. 12.

deemer, made in our behalfe, when hee said [b] *Father, I will that they which thou hast giuen me, be with me, euen where I am, that they may behold that my glory which thou hast giuen mee*; moue and stirre vs vp to take [c] possession of our inheritance, being now offered vnto vs?

When Iesus Christ hath [d] rendred vp the kingdome to God his Father; then shall God the Father, the Sonne, and the Holy ghost, be vnto vs all in all; we shall be replenished and satisfied with such a [e] fulnesse of life, glory, and ioy, so as we shall not be able to desire or to haue any more: euen as vessels cast into the sea, being so filled with water, that they can desire or hold no more. We shall be [f] inhabitants, and citizens of that holy City, which is of [g] *pure gold*, [h] *which hath no need neither of the Sunne, nor of the Moone to shine in it, for the glory of God shall light it, and the Lambe is the light of it.* And finally, wee shall be in the fellowship of Angels, shining as the [i] Sun in his pride, and rauished with ioy that shall [k] neuer be taken from vs.

[b] Ioh. 17. 24.

[c] Eph. 1. 14.

[d] 1 Cor. 15. 28

[e] Ioh. 17. 13.

[f] Apoc. 21. 7.

[g] Apo. 21. 18
[h] Apo. 21. 25

[i] Mat. 13. 43.

[k] Ioh. 16. 22

Testimonies out of the holy Scriptures, that God is alwaies ready to helpe and assist them that seeke vnto him, in the time of affliction and misery.

Sect. V.

Ioshuah. 1. 1 2. IOshuah, *The Lord spake vnto Ioshua, saying: Arise, goe ouer this Iordan, thou and all this people, vnto the Land* 5. *which I giue to the children of Israell: I will be with thee, I will not leaue thee, nor* 6. *forsake thee; Be strong, and of a good courage.*

Psalm. 33. 18 19. Dauid, *Behold the eie of the Lord is vpon them that feare him, and vpon them that trust in his mercy: To deliuer their soules from death, and to preserue them from famine.*

Psalm. 34. 4. 6. *I sought the Lord and hee heard mee, yea, he deliuered me out of al my fear. The poore man cried, & the Lord heard him, and*

and ſaued him out of all his troubles. The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry. 15.

The righteous crie, and the Lord heareth them, and deliuereth them out of all their trouble. 17.

The Lord is neere vnto them, that are of a contrite heart, and will ſaue ſuch as be afflicted in ſpirit. 18.

Great are the troubles of the righteous, but the Lord deliuereth him out of them all. 19.

Hee keepeth all his bones, not one of them is broken. 20.

Reade the ſeauen and thirty Pſalme throughout, and you ſhall finde therein excellent comfort.

The Lord is neere to them that call vpon him, yea to all that call vpon him in truth: He will fulfill the deſire of them that feare him, hee alſo will heare their crie, and will ſaue them. The Lord preſerueth all them that loue him. Pſal. 145. 18. 19. 20.

Iſaiah, *Behold, God is my ſaluation, I will truſt, and will not feare, for the Lord God is my ſtrength and ſong, and alſo is become my ſaluation.* Eſay 12. 2.

Thou art my ſeruant, I haue choſen Eſay. 41. 9.

10. thee, and not cast thee away. Feare thou not, for I am with thee: be not afraid, for
13. I am thy God, I will strengthen thee and helpe thee. I the Lord thy God will hold thy right hand, saying vnto thee: feare not thou worme Iacob, and ye men of Is-
14. rael; I will helpe thee, saith the Lord, and thy redeemer, the holy one of Israel.

Esay. 43. 1. Feare not, for I haue redeemed thee, I haue called thee by name, thou art mine, when thou passest through water I will be with thee, and through the flouds, that they doe not ouerflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

Esay 46. 14. Tsion said, the Lord hath forsaken me,
15. and my Lord hath forsaken mee. Can a woman forget her childe, and not haue compassion on the sonne of her wombe? Though they should forget, yet will I not
16. forget thee. Behold, I haue engrauen thee vpon the palme of mine hands.

Ierem. 31. 2. 9. Ieremiah, Thus saith the Lord, they shall come weeping, and with mercy will I bring

bring them againe. I will leade them by the riuers of water, in a straight way, wherein they shall not stumble, for I am a father in Israel.

Iesus Christ, *In the world you shall haue affliction, be of good comfort, I haue ouercome the world. Feare none of those things which thou shalt suffer. Be faithfull vnto the death, and I will giue thee the crowne of life.* Iohn 16.33. Apoc.2.10.

Paul, *God is faithfull, which will not suffer you to be tempted aboue that you be able, but will euen giue the issue with the tentation, that ye may be able to beare it. If wee suffer with Christ, wee shall raigne with him.* 1 Cor. 1.13. 2 Tim.2.12.

Peter, *The Lord knoweth to deliuer the godly out of tentation.* 2 Pet. 2.9.

Chap. VI.

Of Patience.

An exhortation to Christian patience, after the example of Iesus Christ our Saviour. And how the wicked behaue themselues in their afflictions.

Sect. I.

Patience what it is.

[a] Christian Patience is a moderation and tollerance of our euils, expressing in outward actions, a spirit of contentment and gladnes, that striueth so well, and masstereth in such sort, the sense of nature, which [b] shunneth griefe, that in the end it worketh in vs an [c] affection of pietie and godlinesse, ioyned with a free and cheerfull minde, vnder the yoke of obedience of the will of God, through [d] a certain expectation of things promised, and causeth vs to iudge [e] Impatience, to be contumacie and rebellion in his diuine will; and sufficient of it selfe, to make a man to be called wretched. Of this sort was the Patience of [f] *Iob*, who seemed as it were, to take pleasure in

[a] 1 Pet. 1. 6. 1 Thes. 1. 4.
[b] Heb. 12. 11
[c] Iob. 13. 15.
[d] Heb 3. 6.
[e] Heb. 12. 8.
[f] Iob 2. 10. Iames 5. 11.

in his afflictions, as the *Salamander* that delighteth to bathe his limmes in the burning flames. But eſpecially ſuch was the patience of g Ieſus Chriſt our Sauiour, the onely example & true patterne of perfect Patience, who h *became obedient vnto the death, euen the death of the Croſſe:* For behold, hanging vpon the ſame, hee openeth the fountaines, ſtreaming out with his guiltleſſe bloud, and ſheweth vs his whole bodie all goarie with laſhes, & ſhall not this encourage vs patiently to endure all tribulation, and to warre againſt our deſires and vaine appetites, when they withdraw vs from triall, to delight and pleaſure? When our foot is pricked (much more the head or heart) all the whole body is ſo diſquieted, that wee wiſh rather for the Chirurgion to launce vs, than for any pleaſures to delight vs: & can we (if we be true members indeed) endure to ſee Chriſt our Head, ſo cruelly pricked & crowned with thornes, but that wee muſt needs be more willing to ſorrow with our head, & to be lanced for his ſake, than to leane vnto worldly ſolaces which are to be contemned? It is an vndecent thing, to haue a daintymember vnder a thornie head. Shall Chriſt our onely Lord with the i King of Niniue, mourne in ſackecloth and aſhes? Shall hee with k *Ionathan* venture to clime moſt craggy and dangerous rockes, to fight alone with a whole troope of Philiſtines? ſhall he climb vp to mount l Calg Mat. 11. 29

h Phil. 2. 8. *The patience of Chriſt.*

The true members muſt needes haue a fellow-feeling of the ſufferings and aches of their head.

i Ionas 3. 5.
k 1 Sam. 14. 4

l Luk. 23. 33.

uarie, loaden with a heauy Crosse vpon his wounded shoulders, to incounter the diuell & all his vassals? Shall he fal on the most rigorous sword of his owne Iustice for our sinnes? And shall we, for whose sake all this was done, vnnaturally and vngratefully refuse to follow his
m 2 Pe. 2.21 m example? and to suffer any thing for his sake that hath suffered so much for vs? Alas! we are
n Iob. 2. 8. they that deserue to sit with n *Iob* in the ashes,
o Ionas 3.5. to mourne in o sackcloath with the Niniuites,
P1 Sam. 14.6 with naked knees to creep vp the craggy rock
q Iohn 13.3. of affliction, q to hazard our liues amongst a thousand blades and torments; finally to embrace the rufull sword of Gods iustice and reuenge, and to fall vpon the same; such and so great are your enormous and horrible sinnes! O senceleſse and benummed hearts & soules of ours, if at the consideration of so heauy and lamentable a sight of so great and glorious benefits, wee cannot finde any scope or field of sorrow and thankefulnes! But yet if any grace remaineth in vs, let vs be sorry for our want of sorrow, and bewaile our vnthankefulnesse, let vs patiently endure some affliction for
r 2 Cor. 11. Christ his sake, that we may beare his r markes in our flesh, least we fall into a careleſse securitie, or into a desperate madnesse, and be depriued of the infinite and endleſse blessings that Christ hath purchased for vs. Farre other effect tooke Christs sufferings in *Paul*, who being a perfect scholler in this doctrine, would haue

haue no other Vniuersity but Hierusalem, no schoole but Caluary, no pulpit but the Crosse, no letters but Christs wounds, no Commaes but his lashes, no Colons but his thornes, no Periods but his nayles, and no Lesson but [f] *Christ Iesus, and him crucified.* In this Schoole we may learne by Christs [t] nakednesse, how to cloth vs, by his [u] thornie crowne to adorne vs, by his [x] gall and vinegar to diet vs, by his [y] praying for his murderers to reuenge vs, by his [z] hanging on the crosse to repose vs, by his painfull and bitter [a] death to esteem the pleasures of this life; briefly, by his life and death we may learne how to behaue our selues in all troubles and afflictions. *See lib. 2. Ch. 4. Sect. 4.* Many gape for Christs [b] Kingdome, but hate his [c] Crosse, breathing after prosperitie; but abhorring aduersitie, and loth to enter in at the [d] straight gate. Many would reioyce with Christ, but [e] none will sustaine his afflictions. Euery man would eate [f] bread with him, but few will tast of his [g] cuppe. Finally, many would loue him while [h] prosperity doth last, and while they may receiue any [i] comfort at his hands: But who is hee that will follow and embrace the shame of his [k] Crosse? Many loue to wallow in their own lusts, hating correction, and reformation of their lewd behauiour, who when they feele the weight of the rod, are readie to [l] denie and to open their sacrilegious mouthes euen against the Almightie,

[f] 1 Cor. 2. 2.
[t] Ioh. 19. 23.
[u] Mat. 15. 17
[x] Ioh. 19. 29.
[y] Luk. 23. 34
[z] Ioh. 19. 18.
[a] Mar. 15. 37
[b] Mat. 19. 16
[c] Mar. 12. 32
[d] Mat. 7. 13.
[e] Mat. 10. 35
Mat. 26. 56.
[g] Iohn 6. 26
[g] Luk. 22. 57
[h] Mat 10. 37
[i] Iohn 6. 14. 15.
[k] Gala 3. 13
[l] Gen. 4. 13.

tie, not knowing in the meane time, or rather not beleeuing, that the Holy ghost accounteth them happy and blessed, who suffer the triall of the Lord patiently: [m] *Blessed is the man that indureth temptation: for when he is tried, hee shall receiue the Crowne of life, which the Lord hath promised to them that loue him.* But they that loue the Lord Iesus vnfainedly, [n] follow his steps, and lean to him, as well in aduersity, sorrow, and misery, as in the time of prosperitie: for this [o] *loue seeketh not her owne things:* and they who seek for pleasure, ease, and rest; who follow Christ in prosperity, but leaue and flye from him in aduersity, may well be termed [p] Bastards and [q] Hirelings, such as loue themselues, and their own filthy [r] luere, and beastly lusts better than they doe Christ. These men when they [s] feele any smart of affliction, doe presently [t] cry out, that it had bin best if they had neuer been born, or else destroyed as soon as they were born: a wicked saying, vnworthy to be heard in a Christian mans mouth. No doubt but these impatient worldlings do [v] desire the helpe and fauour of God, but it is onely becaufe of the extremity which they suffer, they [x] desire Gods fauour, because they would escape his rod, and therefore these be their ordinary wishes; Oh that I were well againe! O that I were rid of this paine! Oh that I were eased of my sickenes or sorrow! whereby it appeareth plainly, that, so they might haue their health,

[m] Iam. 1, 12.
[n] 1 Pet. 2. 21.
[o] 1 Cor. 13. 5
[p] Heb. 12. 8.
[q] Iohn 10. 12. 13.
[r] Ioh. 12. 4. 5
[s] Mat. 13. 21. Luk. 8. 13.
[t] Gen. 4. 13.
[v] 1 King. 2. 27. 29.
[x] Acts 8. 24.

health, and liue at their hearts eaſe, they would ſet little by the helpe or fauour of God. Yea, ſome of them are ſo farre blinded in the pit of impatiencie, that they ſticke not to offer violent hands vnto themſelues, and to ſhorten their owne liues, as did *y Abimelech*, *z Saul*, *a Achitophel*, *b Zimri*, and *c Iudas Iſcariot*, rather than by liuing they would be compelled to ſuffer any longer, ſome ſmall ſickneſſe or other calamitie, or abide the taunts of the open world. I ſpeake not this, becauſe I allow of that vnſauorie opinion of ſtoycall indolencie, or lacke of griefe; for there is no ſuch cheerefulneſſe required of vs, as ſhould take away all ſenſe and feeling of griefe and bitterneſſe: for ſo there ſhould be no *d* patience in the Saints ſuffering of the croſſe of Chriſt, vnleſſe they were both inwardly & outwardly vexed; (*which folly ſee refuted, Lib. 2. Chap. 5. Sect. 17.*) but becauſe the wicked, impatient of a little affliction, doe runne into ſuch extremities.

y Iudg. 9. 54
z 1 Sa. 31. 4.
a 2 Sa. 31. 23
b 1 Ki. 16. 18
c Mat. 27. 5.

*

d Apo. 13. 10

How the godly behaue themſelues in their ſicknesſes, and other calamities whatſoeuer.

Sect. II.

WHen the godly and ſincere worſhippers of God doe feele the ſharpneſſe of pouertie, the ſting of infamie,

mie, the paine of diſeaſes, or the horrour of death; their courage [a] quaileth not, but rather [b] kicke all deſperation aſide; becauſe they vnderſtand that they muſt manfully in faith [c] beare all ſorts of croſſes and euils, they finde ſuch ſweetneſſe in the fauour & grace of God, that for the deſire they haue to the ſame, they are content, not onely to be [d] depriued of all their worldly delights & earthly pleaſures, but alſo to ſuffer the rod of their heauenly father, & patiently to endure the weight of the croſſe laid on them. As the naturall childe loueth his father entirely; and though his father beat him, yet he doth loue him neuertheleſſe; ſo the children of God [f] being of a good nature, doe loue God their father with [g] all their heart, with all their ſtrength; & if he beat & correct them, yet they ceaſe not to loue him ſtill, & in loue they performe their obedience vnto him continually, ſaying with *Iob*, [h] *Though he ſlay mee, yet will I truſt in him.* And therefore they arme themſelues with Patience and Hope. By Patience they [i] vanquiſh themſelues and their affections, they ouercome all calamities, and ſtand ſtedfaſt with a quiet minde, and wel-diſpoſed, with a reſolute heart to beare, and forbeare. Now their Hope vpholdeth Chriſtian Patience, which is [k] an aſſured expectation of thoſe things which are truely and expreſly promiſed of God, and beleeued of vs by faith. For there is a mutuall relation of Hope to Faith

[a] 2 Sa. 16. 10 Iob 2. 10.
[b] Act. 15. 25. Ier. 10. 19.
[c] Act. 5. 41.
[d] Pſ. 119. 71.
[e] Heb. 3. 6.
[f] 2 Pet. 1. 4.
[g] Mat. 22. 37
[h] Iob 13. 15
[i] Pſa. 119. 71.
[k] Heb. 3. 6. Iames 1. 6. *The difference between faith and hope. See cap. 7. Sect. 1.*

Faith. Faith [l] beleeues that God saith truth, Hope [m] looketh for those things which Faith hath beleeued: Faith [n] beleeueth that eternall life is through Christ our Sauiour prepared for vs, & that if [o] we suffer with him, we shall raigne with him; Hope [p] expecteth and patiently waiteth to receiue in due time the thing that God hath promised vnto vs; howsoeuer in the meane time it be tossed in aduersities: Hope vanisheth not away, though it seeth not what it hopeth for: it quaileth not, although things fall out cleane crosse and contrary.

[l] Rom. 4. 3.
[m] Heb. 3. 6.
[n] Iohn 3. 16.
[o] 2 Tim. 2. 12
[p] Rom. 4. 20 21

Hope is of things absent.

[q] *Abraham* hoped that God would keepe his [r] promise with him, although he saw not the meanes. He hoped also he should possesse the promised land, although as yet he enioyed [s] not one foot of it, but saw it inhabited of [t] mighty Nations. [u] *Dauid* hoped he should be king of *Israel*, and yet he was in continuall [x] danger of his life, by reason of the tyrannie of *Saul*: and the faithfull, in a constant hope of their deliuery, lay all their sicknesses and troubles vpon the shoulder of patience, and say with *Ieremy*, *This [y] is my sorrow, and I will beare it.* They will not faint in aduersitie, for then their [z] strength were small: nor want comfort in trouble; for [a] *A good conscience is a continuall feast.* They will not breake the Lords bonds, for then they were like the [b] heathen, but wait for his leasure, for [c] *Faith maketh no haste.*

[q] Ro. 4. 20.
[r] Gen. 12. 7.
[s] Genes. 15.
[t] Deut. 7. 1.
[u] 1 Sa. 13. 14.
[x] 1 Sa. 19. 1. & 24. 1. 2. 3.
[y] Ier. 10. 19.
[z] Pro. 24. 10.
[a] Pro. 15. 15
[b] Psal. 2. 3.
[c] Esay. 28. 16

That

That extremitie of paines should not cause vs to be impatient.

Sect. III.

Obiection.

Oh, my sickneſſe is grieuous, and my paines extreame! I can take no reſt, neither day nor night, ſuch is the rage and violence of my diſeaſe.

Anſwere.

[a] Mat. 16. 24 Luke 9. 23.

CHriſt telleth his Diſciples, [a] *If any man will follow mee, let him forſake himſelfe, and take vp his Croſſe and follow mee.* Conſider here, how mercifully the Lord deales with vs: he tels vs the worſt firſt, hee ſheweth vs what we ſhould truſt vnto. Firſt then, wee muſt [b] follow him in his afflictions, & then we ſhall [c] ſit with him at his table. The maner of Gods proceedings is to ſend good after euill, as he made [d] light after darkneſſe; to turne Iuſtice into Mercy, as hee turned [e] water into wine. See *Lib.* 2. *Cap.* 3. *Sect.* 2. We muſt goe through a [f] ſea of troubles, before we come to the hauen of reſt. As the beaſts were firſt killed, and then ſacrificed, ſo muſt wee be firſt killed, and then ſacrificed.

[b] Mat. 16. 24
[c] Mat. 20. 21 Mark. 10. 37
[d] Gen. 1. 3.
[e] Ioh. 2. 9.
[f] Act. 14. 22.

sacrificed. Sickneſſe and affliction is the knife of correction, to lop off the rotten twigs, to prune and dreſſe vs. It is the cords to bind the ramme vnto the Altar; the charriot to carrie our thoughts into heauen; the hammer which squareth the rough ſtones till they be plaine, ſmooth, and fit for the temple; the meſſenger which is ſent to compell them to the banquet which will not come being inuited: as the rod maketh the Scholler apply his book, ſo vnder the croſſe wee apply our ſelues vnto wiſedome. But (ſay you) the rod wherewith I am beaten, is ſharp, & the pains intollerable. Surely g *no chaſtiſing for the preſent ſeemeth to be ioyous, but grieuous; But afterward it bringeth the quiet fruit of righteouſneſſe, vnto them which are thereby exerciſed.* Behold, h *Chriſt ſuffered, leauing you an example that you ſhould follow his ſteps.* i Others of Gods Saints alſo ſuffered great torments, troubles, temptations, & grieuous afflictions, who k *were tried by mockings and ſcourgings, by bonds and impriſonment:* l *they were ſtoned, they were hewne aſunder, they were tempted, they were ſlaine with the ſword, they wandred vp and downe in ſheepe skins, &c. being deſtitute, afflicted, and tormented.* What is it that you ſuffer being compared with their torments and trials? *See Lib. 2. Chap. 5. Sect. 14. & 15.* Be patient then, call into mind ſuch as haue endured greater & more grieuous pains than you, and ſo ſhall your griefe ſeeme leſſe vnto

The afflictions of the godly what it is.

g Heb. 12. 11

h 1 Pet. 2. 21. Heb. 12. 2.

i Heb. 6. 12.

k Heb. 11. 36

l Ibid. 37.

vnto you. To be altogether without ſickneſſe, trouble, or ſome croſſe, looke [m] not for while you liue in this vale. Looke not for eaſe and quietnes vpon the earth, nor among men, but in God alone, for whoſe ſake you muſt ſuffer all things, euen [n] *tribulation, or anguiſh, or perſecution, or famine, or nakednesſe, or perill, or ſword.* Wherefore once againe be ſtrong, courage your ſelfe; and confirme your imbecility with the ſweet promiſes of the Lord, who [o] *is faithfull, and will not ſuffer you to be tempted aboue that ye ſhall be able, but will euen giue the iſſue with the temptation, that you may be able to beare it.* The Lord will come ſhortly, and giue you a great reward, and will [p] wipe away all teares from your eies. *See lib. 2. Chap. 5. Sect. 14.*

[m] Iob 7.1.

[n] Rom. 8. 35

[o] 1 Cor. 10. 13

[p] Reu. 7. 17. ibid. 21. 4.

That no man may aſſwage his griefe by laying violent hands on himſelfe.

Sect. IIII.

Obiection.

OH, but it hath tormented mee thus long, and it is like to continue longer than I can beare it. I am, as it were, a marke ſet vp to ſhoote at: Well may I ſay

ſay with the Prophet. Mine eye, my ſoule, & my body are conſumed with griefe; my life is waſted with heauines, and my yeeres with mourning, my ſtrength faileth for my pain, and my bones are conſumed. I am a reproach among all mine enemies, but eſpecially among my neighbours; & a feare to mine acquaintance. *O heauy and hard ſaying,* Take vp thy Croſſe and follow me. Pſal.31.10. 19. Mat.16.24.

Anſwere.

YEa, but this is much heauier and harder: [a] *Depart from me ye curſed, into euerlaſting fire, which is prepared for the diuell and his Angels.* They which follow Chriſt in taking vp their croſſe in this world, haue no cauſe to dread the ſentence of eternall damnation in the world to come: For [b] *If we ſuffer with him, we ſhall raign with him.* [c] *Surely he ſhall neuer be moued, but the righteous ſhall bee had in euerlaſting remembrance; his horne ſhall be exalted with glory.* As it is pleaſant and praiſe worthy vnto men, to haue their children reſemble them; to haue in their of-ſpring expreſſed the future a Mat 21.41 b 2 Tim.2.12 c Pſ.112.6.9

Note.

image of their own fauor; ſo doth Chriſt delight to ſee his diuine prowes & generoſity ſet forth in his childrens acts & practiſes, eſpecially to ſee in vs the skarres, wens and warts of his vexation and paines; which, the more they deface vs in outward ſhew, the more they doe beautifie vs in ſoule, and the more ougly they make vs in the prepoſterous iudgement and miſtaking of mans eie, the more amiable and glorious they render vs in the ſight of God. As the ſcarre of a wound in the childes face, which he hath ſuffered in the fathers quarrell: though it disfigure his fauour, is a more edging whetſtone of fatherly affection in the Parent, than if it were abſent, becauſe it yeeldeth a perpetuall teſtimonie of a dutifull and louing child; So God, more deſirous to haue vs affectionate, than fortunate children, delighteth more in our patient ſufferings, ſickneſſes, and afflictions for his ſake, which are aſſurances of our loue towards him, than to ſee vs ſwimme in his temporall gifts. Hee praiſeth more the [d] Niniuites in ſackcloth, and [e] *Job* in the aſhes, than either of them in all their pomp, & glory of their riches: wherefore then ſhould we cry, [f] *Death is in the pot*, ſeeing Chriſt Ieſus our Prophet hath ſeaſoned it, not with a little flower or meale, but with his owne bloud? He hath broken the ice, he hath [g] ſanctified our afflictions, hee hath ſweetned all our paines with the exceſſe of his vnſpeakable loue: He hath

[d] Ion. 4. 11.
[e] Iob. 2. 8.
[f] 2 Kin. 4. 40
[g] Gal. 3. 13. 14.

hath giuen vs such a president and [h] example in suffering for vs, as it must needs seeme little, whatsoeuer wee suffer for him. Let vs not be dismaied therefore with our crosse and affliction; let not the extremity of the paines, the sharpnesse of our miseries, nor the continuance of our sickenesse daunt our courage: wee are not [i] better then our Master, who suffered farre more then we must; nor wiser than God himself, by whose [k] prouidence, this affliction fel into our share. Yet you say, your pain is like to continue longer thã you shal be able to beare it. But how can you remooue it from you? Will you offer violent hands vnto your selfe? Will you cut asunder that which God hath ioyned, as did [l] *Achitophell*, [m] *Saul*, [n] *Iudas* and *Pilate*? Thinke you to get ease by shortning your owne life? Nay, so far shall you bee from finding any ease or rest, that by so doing, these your temporall (or rather momentany) afflictions, shall be turned into euerlasting torments, in the vnquenchable flames of hell fire. Man was not borne of his owne pleasure, neither must he die at his own lust. It is written, [o] *Thou shalt not kill.* If wee may not kill another, much lesse may wee kill our selues. God wil [p] require our bloud, yea at our owne hands, if we be guiltie of such an vnnaturall murther. God hath made [q] man after his own image, and we must not deface the Image of God: which if wee presume to doe,

h 1 Pet.1.21.

i Mat.10.24.

k Pro.14.31.

Against selfe-murther.

l 2.Sam.31. 23.

m 1Sa.31.4.

n Acts.1.18.

o Exo.20.13

p Gen.9.5.

q Gen.9.6.

doe, we are guilty of horrible murther. And to that you say, you are forsaken of your friends; Christ Iesus will neuer forsake you: [r] *Him that commeth vnto me,* (saith he) *I neuer cast away.* [s] No man shall plucke you out of his hands.

[r] Io.6.37.39

[s] Ioh.10.28.

That our impaciencie doth prouoke God the more to punish vs.

Sect. V.

Obiection.

GOd forbid, I should make my selfe away; that was no part of my thought, but my meaning is, that my afflictions and paines be so great, so extreme, and so intollerable, that I cannot beare them patiently.

Answere.

NOt patiently? Alas, whom hurt you by your impatiency, but your owne soule? Can your impatiency alter the will of God,

God, or change his purpose? No verily; Yea, by your impatiencie, you make your owne case worse, as wel by the inward griefe, which vexeth and tormenteth you, as also, because thereby you tempt and prouoke the Lord, and pull downe his wrath vpon you. As earthly Parents, when they perceiue their children to be brought in good order, subiection and obedience, by their correction, do then cease from beating of them: So our heauenly Father, when he seeth vs patient, and [a] humble in our affliction, is mooued to pitty, so as he turneth our troubles into kindnes and doing vs good; whereas on the contrarie side, by our impatiency and stubbornnesse, hee is compelled to lay more greeuous punishments vpon vs. Also as Kings and Captaines, doe more gently entreat those enemies, that haue willingly yeelded themselues vnto their grace and fauour; then such as bee taken Captiues by force of doubtfull fight: Euen so doth God deale more fauourably with those, who patiently humble themselues vnder his hand, and submit them vnto his corrections, than with such, who being ouer-mastered with sensuality and pride of heart, doe continually prouoke him, and prepare themselues to hold out, and still to rebell and resist his holy will. God would not haue vs perish with the wicked, and therefore hee [b] chastiseth in vs, whatsoeuer he seeth amisse, euen in this world; so that his rods and

The effect of impatiencie.

[a] Num. 21. 7.

[b] 1 Cor. 11. 30. 32.

corrections are testimonies that he accounteth vs his lawfull children, and not [c] bastards. We see if two children striue together, & if a man comming by, take one of them, and beat him, leauing the other, we will iudge straightway, that this man is the father of that child hee corrected, and that the other appertained not vnto him. And this is that the Apostle *Peter* meaneth, when he saith, that [d] iudgement beginneth at the house of God; shewing that they are his children and houshould seruants which are afflicted in this life. Wherefore, if Carpenters strike with their hatchets vpon peeces of timber to smooth and plaine them: If Masons pollish the stones with the stroakes of an hammer; wee gather that they would employ them to some building: euen so, if God lift vpon vs his hatchets and hammers of tribulation, let vs assure our selues, that hee hath chosen vs, to put vs in the building of his holy [e] Temple; & so, that wee are his deere & wel beloued children. Let vs suffer our selues to be guided by him, that is infinitly [f] wiser than wee, and [g] loueth vs better than we loue our selues. As in running a race, the agility & goodnes of the horse is known: the strength and courage of the man in the combate, the sauour and qualitie of many drugs, in rubbing, bruising, or casting them into the fire, as wee doe incense: the starres which appeare not by day, shine in the night:

[c] Heb 12.
[d] 1 Pet 4.17
[e] 1 Cor.3.9.
[f] Psal.147.5.
[g] Ioh.3.16.

So

So the faith, the zeale, the conſtancy, the patience, and other vertues which God communicateth to his elect, which are hid in proſperitie, doe manifeſt themſelues in afflictions. And therefore the Apoſtle ſaith, [h] *I take pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake: for when I am weake, then am I ſtrong.* Now the Lord would make known your patience, your faith, and other vertues, and will you, kicking againſt the pricke, complaine of your extreame handling? Surely if you doe ſo, you are [i] vnworthy the leaſt of Gods comforts: yet hath not God ſo dealt with you, he giues you not what you haue deſerued; nay, he leaueth you not without comfort, he will not that his [k] workes ſhould periſh; wherefore you muſt thinke that he dealeth with you, according to his infinite mercy, as a moſt gracious and louing father; who will not that you ſhould [l] periſh with the wicked, [m] humbling you therefore to make you a worthy Citizen of his heauenly kingdome. To conclude, when you ſay the Lords prayer, you ſay, [n] *Thy will be done*: Now the Lords will is done towards you, and will you ſhew your ſelfe rebellious and diſobedient vnto his will? So your heart denieth that which your mouth vttereth, and ſaith vnto you in your eare; Ah hypocrite, if thou mighteſt chuſe, thou haddeſt rather that thy will might be done, then that the will of

[h] 2 Cor. 12. 10.

[i] 1 Cor. 15.9

[k] Eze. 33.11

[l] 1 Cor. 11. 30.31.

[m] Heb. 12.6.

[n] Mar. 6.10.

God might be done. o *Humble your selfe therefore vnder the mighty hand of God, that hee may exalt you in due time.* p *There hath no tentation taken you, but such appertaineth to man, and God is faithfull, which will not suffer you to bee tempted aboue that ye be able, but will euen giue the issue with the tentation, that ye may be able to beare it.* q *By your patience possesse your soules,* saith Christ.

o 1 Pet. 5.6.

p 1 Cor. 10. 13.

q Luk. 21.19

Testimonies out of the holy Scriptures exhorting vnto Patience.

Sect. VI.

Pro. 16.32. SAlomon, *Hee that ruleth his owne mind, is better than he that winneth a City.*

Pro. 20.22. *Wait vpon the Lord, and he shall saue thee.*

Esay. 28.16. Isaiah, *Thus saith the Lord God, Behold I lay in Sion a stone, a tried stone, a precious corner stone, a sure foundation. Hee that beleeueth shall not make hast.*

Esa. 30.18. *Yet therefore will the Lord wait, that he may*

may haue mercy vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is God of Iudgement; blessed are all they that wait vpon him.

Ieremiah, *it is good both to trust and to wait for the saluation of the Lord.* Lamen. 3. 26

Iesus Christ, *Resist not euill, but whosoeuer shall smite thee on the right cheek, turne to him the other also. And if any man will sue thee at the law, and take away thy coat, let him take thy cloke also. And whosoeuer will compell thee to goe with him a mile, goe with him twaine.* Math. 5 39. Luk. 6. 29. Mat. 5. 40. 41.

But that which fel on good ground are they which with an honest and good hart heare the Word, and keepe it, and bring forth fruit with patience. Luk. 8. 15.

By your patience possesse your soules. Luk. 21. 19.

Paul, *Wee reioyce in tribulations, knowing that tribulation bringeth forth patience: and patience experience, and experience hope: and hope maketh not ashamed.* Rom. 5. 3. 4. 5.

Reioycing in hope, patient in tribulation, Rom. 12. 12.

and

and continuing in prayer.

2 Cor.6.4. In all things we must approue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

Galat.6.9. Let vs not be weary of well doing, for in due time we shall reape, if we faint not.

2 Thess.1.4. Wee our selues reioyce of you in the churches of God, because of your patience, and faith in all your persecutions, and tribulations that ye suffer: which is a token of the righteous iudgement of God, that ye may be counted worthy of the kingdom of God, the which ye also suffer.

Hebr.10.36 Ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promise.

Hebr.12.1. Cast away euery thing that presseth down, and the sin that hangeth so fast on, let vs run with patience the race that is set before vs, &c. Read out this twelfth Chapter.

Iames.1.3. Iames, knowing that the trying of faith bringeth forth patience.

Iames.5.7. Be patient therefore brethren vnto the comming of our Lord. Be ye also patient therfore, and settle

ſettle your hearts, for the comming of our Lord draweth neere.

Peter, *Gird vp the loyns of your mind, be ſober, and truſt perfectly on the grace that is brought vnto you by the Reuelation of Ieſus Chriſt.* 1 Pet. 1, 13.

For hereunto are you called, for Chriſt alſo ſuffered for vs, leauing vs an example that we ſhould follow his ſteps. 1 Pet. 2. 21.

Humble your ſelues therefore vnder the mighty hand of God, that he may exalt you in due time. 2 Pet. 5. 5.

And with knowledge, temperance, and with temperance, patience, and with patience, godlineſſe: for if theſe things be among you, and abound, they will make you that you ſhall neither bee idle, nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt. 2 Pet. 1. 6. 8.

Iohn, *Dearely beloued, now are we ſonnes of GOD, but yet it doth not appeare what wee ſhall bee: and wee know, that when hee ſhall appeare, wee ſhall be like him, for wee ſhall ſee him as hee is.* 1 Ioh. 3. 2.

Here

Apoc. 14. 12. *Heere the patience of the Saints, heere are they that keepe the commandements of God, and faith of Iesus.*

CHAP. VII.

Of the third cause that makes a worldly man to feare death, which is the want of Faith and Hope. And the remedy against the same.

That Faith is grounded vpon the Faithfull promise of Almighty God, and of the excellent effects of the same.

Sect. I.

a Ioh. 16. 20. VErely verily, a *I say vnto you* (saith Christ) *that yee shall weepe and lament, and the world shall reioyce, and ye shall sorrow, but your sorrow shall be turned into ioy.* Who would not hasten

haſten to ioy, and who would not wiſh to want ſorrow? [b] *I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.* Wherefore ſeeing to ſee Chriſt is to reioyce, and ſeeing we can haue no perfect ioy vntill we ſee Chriſt; what blindnes and blockiſhneſſe, yea, what madneſſe is it to loue affliction, & to be ſo much addicted vnto miſery and worldly teares; and not rather to haſten to that ioy that ſhall neuer be taken from vs? yet this commeth to paſſe, becauſe we want Faith and Hope, becauſe we beleeue not thoſe things to be true, which God promiſeth, therby making God [c] (who cannot lie) to be falſe and [d] a liar, like our ſelues. If a graue, laudable, and honeſt man, ſhould promiſe vs any thing, ſtraight way wee would beleeue him, neither would we thinke our ſelues to be deceiued by him, who we knew would ſtand to his tackles and performe his promiſes. Now God ſpeaketh to vs, and dare wee (faithleſſe wretches) with an Infidel-like and vnconſtant mind, doubt of the trueth of his promiſes? [e] *God forbid, yea, let God be true, and euery man a liar.* So then, God promiſeth vs (when we depart this life) immortality and eternity: and will we doubt of it? This is to be altogether ignorant of God, this is to offend Chriſt the Lord & maſter of al beleeuers, with the ſin of incredulitie; & this is, being in the Church and in the houſe of faith, to forſake the church and

h 22.

c 1 Tim. 2.

d 1 Ioh. 5. 10

e Rom. 3. 4.

and to deny the faith. Well was the Prophet affected, who saith: f *As the Hart brayeth after the riuers of water, so panteth my soule after thee, O God.* g *My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?* h *whom haue I in heauen but thee? and I haue desired none in the earth with thee.* i *My flesh faileth, and mine hart also, but God is the strength of mine heart, and my portion for euer.* And therefore in full assurance and perswasion of the loue of God towards him, & of the truth of his promises, he breaketh out into admiration, saying: k *Thou wilt shew me the path of life: in thy presence is the fulnes of ioy, and at thy right hand there are pleasures for euermore.* l *I will behold thy face in righteousnes, and when I awake I shall be satisfied with thine image.* How far are we from this holy affection, from this christian confidence, & godly ioy? And all because we haue neither Faith, nor hope. m By faith we are saued. n By faith we are iustified. o By faith we are regenerated. p By faith we saue our soules. q By faith we haue acces vnto this grace wherein we stand. r By faith we eal God our father. By faith we receue those blessings which God bestoweth vpon vs in the Gospel. s By faith we receiue Christ. By faith we make the merits of Christ to become our own merits. t By faith we receiue the promise of the holy ghost. v By faith we rise again with Christ. By faith euery man is assured of his owne election.

f Psal. 42. 1.
g 2
h Psa. 73. 25.
i 26
k Psa. 16. 11.
l Psa. 17. 15.
m Eph. 2 8.
n Hab. 2. 4. Rom. 1. 17. Galat. 2. 20.
o Act. 15. 9.
p Heb. 10. 38. 39.
q Rom. 5. 2.
r Eph. 3. 12. Heb. 10. 22.
s Eph. 3. 17.
t Gal. 3. 14.
u Col. 2. 12.

ction,[u] By faith we are vnited vnto Christ. By faith we are the members of Christ.[x] By faith Christ dwelleth in our hearts. By faith we eat the body of Christ, and drinke his bloud.[y] By faith we resist the Diuell.[z] By faith we are the sonnes of God.[a] By faith the word of God is made profitable vnto vs.[b] By faith God ioyneth vs vnto himselfe.[c] By faith we stand.[d] By faith wee get our selues a good degree in professing the gospel of Christ.[e] By faith we haue ioy.[f] By faith we see inuisible things.[g] By faith wee ouercome the world.[h] By faith we obtaine also corporal benefits.[i] By faith are the gifts of God sanctified vnto vs,[k] For their faith were our Fathers the Patriarkes, &c. commended. Our faith profiteth the posterities, as did the faith of *Abraham*; the faith of them that pray for the sanctification of infants that are baptised, for the conuersion of sinners, for help vnto the sicke, & vnto the afflicted with any misery, shall not want his effect. Finally, Faith obtaineth earthly blessings and benefits vnto the wicked: as the faith of *Eliah* obtained raine for wicked *Achab* and other infidels. How then can we want faith, without which we are neither regenerated, iustified, nor saued?[m] *without Faith it is impossible to please God.* Out of Faith issues Hope; which is a present feeling of the thing we long for; and this noritheth & preserues faith to withstand any resistance, and to reuince any opposition that shall be against

vs.

[u] Col. 2. 7.
[x] Eph. 3. 17.
[y] 1 Pet. 5. 8. 9
[z] Gal. 3. 26.
[a] Hebr. 4. 2.
[b] Ose. 2. 20.
[c] Ro. 11. 20.
2 Cor. 1. 24.
[d] 1 Tim. 3. 13
[e] Phil. 1. 25.
Acts. 16. 34.
[f] Heb. 11. 1.
[g] 1 Io. 5. 4. 5
[h] Mat. 8. 10.
Mat. 9. 22.
Mat. 15. 18.
Dan. 6. 24.
[i] Luk. 27. 19
[k] Hebr. 11.
[l] Iam. 5. 15.
[m] Heb. 11. 6.

Hope, what it is.

The affinity of hope with Faith, see ch. 6. S. 61. 2

vs. Hope cannot be separated from faith, yea, such as our Faith is, such is our Hope. If wee haue no Faith, we haue no Hope, and a waueringfaith, maketh a blind hope; if our faith be firme, so will our hope be. Faith is an assurance of the loue of God in Christ: hope is a constant apprehension and feeling of the ioy and glory, which by that loue shall be giuen vnto vs. If we be assured that God loueth vs, which proceeds of faith, so are wee also assured that God will saue & glorifie vs, which commeth of hope. O then let vs hold fast *the confidence and reioycing of our hope vnto the end.* [o] *For he that waereth is like a waue of the sea, tost of the wind and carried away.* [p] *Neither let that man* (sayth Iames) *think that hee shall receiue any thing of the Lord.* Let vs not like hirelings and prentises, score vp our yeeres, looking for freedome, as being weary to serue the Lord, suffering any thing any longer. Let vs be wise-hearted, & in the [q] assurance of our hope, trample death and damnation vnder our feet, let vs still cry, [r] *Euen so, come Lord Iesus.* It is reported of the swans that they die singing; and we like swans in the assurance and liuely confidence of the fauour and mercies of God, should prepare our selues to die, reioycing and singing.

[n] Heb. 3. 6.
[o] Iames. 1. 7.
[p] Iames. 1. 7.
[q] Heb. 6. 11.
[r] Apo. 22. 20

Reme-

Remedies against the weakenesse of Faith.

Sect. II.

THe Lord like a most bountifull & magnificent King will be angry if any man will aske a small thing at his hands, because (such is his magnificence) he had rather giue things of great worth then of smal value, his goodnes is infinite, he *loueth all the things that are, and hateth none of them that hee hath made,* [b] *he loueth the soules of men.* Whereupon it commeth to passe, that we can no sooner wish for eternall life and true felicity, but he is ready (yea, & much readier then a man can wish) to giue and bestow the same vpon vs. Why then should we mistrust our saluation, or doubt of the sweet promises of God in Christ reuealed in his holy word? That we might be happy, he created vs of nothing, and being lost, he restored vs to life by the death of his best beloued, & only begotten Son, and being redeemed (*not with corruptible things as siluer & gold,* [d] *but with the precious bloud of Christ, as of a lamb vndefiled & without spot:*) he made vs [e] heires by the law of adoption of the kingdom of heauen; yea, fellow-heires with Christ Iesus. And

a Wis. 11. 21.
b Wis. 11. 23
c 1 Pet. 1. 18.
d 19.
1 Cor. 6. 20.
1 Cor. 7. 23.
Heb. 9. 14.
1 Ioh. 1. 7.
Reu. 1. 5.
e Tit. 3. 5. 6. 7
Gal. 1. 7.
Rom. 8. 17.

this so great a benefit, which now by our hope we possesse, if we [f] striue manfully, and [g] fight a good fight, we shall shortly possesse indeed, and receiue a crowne of righteousnesse which the Lord will giue vs; for so he saith: [h] *Be thou faithfull vnto the death, and I will giue thee the crowne of life.* Furthermore, if Christ Iesus our Sauiour hath sought for vs with so great study & indeuor, while as yet we were his [i] enemies, and fled from him; if he bought vs for so great a price, to the end we should not lose eternall life, when wee were quite lost; how much more will hee now make vs partakers of that felicity which we desire for, and breath after so much? If the chased Hart, to auoide the greedy hounds, flyeth oftentimes to the Hunters protection, and though pursued by him, yet, by nature, hath affiance in his mercy: If one enemy sometimes findeth friendship at another enemies hand, where he least looketh for it: why should a dutyfull childe feare, or doubt to goe to his louing father, a penitent soule to his sweet Sauiour, an obedient member to be ioyned to his Head? If he came into this world to redeeme vs, why should wee doubt but at our death he will receiue vs? He that accepted his enemies, will he reiect his friends? & he that bought vs so deare, will he refuse his penniworth? If he affect our company so much vpon earth, that he said, *My delight is to be among the children of men*; hath hee now so

[f] Luk.13.3.
[g] 1 Tim.6. 12. 2.Tim.4.7.
[h] Reu.2.10.
[i] Rom.5.10.

so forgotten his old loue, as not to admit vs to his company in heauen. He came into this world to purchase vs an inheritance, and hee went hence to prepare it for vs, and when we are to enter into possession, wil he exclude vs? can he that hath been our guide & guardian, all the way, forsake, and shake vs off in the end of our iourney? No no, *The eies of the Lord are vpon those that feare him, that he may deliuer their soule from death.* Let vs remember his truth in promising, his loue in adopting, and his power in performing; & our fear of death will soone bee altered with the desire of the same. Hee came to open heauen gates, & what did he meane, but that we should enter in? He came into the earth, to inuite vs vnto him; and why departed hee from earth, but to haue vs follow him? Finally, he is easily found where he is carefully sought, and is most ready to crowne the victorious conqueror. Let vs call to mind his sweet and comfortable promises.

k *I am that good Shepheard,* l *my sheepe heare my voice, and I know them, and they follow mee.*
m *And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.*

k Ioh. 10. 11.
l 27.
m 28.

That though a man presently feeleth not the peace of conscience, nor hath a liuely apprehension that he is the childe of God, yet hee may haue true Faith.

Sect. III.

Obiection.

Alas, I haue no faith at all, I am not assured that I am the childe of God. My conscience hath no rest, I feele no grace of the holy Ghost in me, nor any true tokens of Faith: I haue a liuely sense of the rebellion of my heart, and of my lewd conuersation: God cannot winke at sinners, except he should be vniust; and surely by this my incredulitie, I wholly renounce and reiect the grace of God. How then shall I stand before the face of God? How shall I stand before the tribunall seat of Christ Iesus? Oh vnhappy death then, that leaueth me in this perplexitie!

Answere

Anſwere.

GOD is not onely a [a] Lord, and a iuſt [b] Iudge, but alſo a louing and moſt mercifull Father: your faith is onely weake, you are not vnfaithfull; and great is the difference betweene vnfaithfulneſſe, and weakeneſſe of faith. The vnfaithfull man [c] careth not for his ſaluation; [d] hee reiecteth the grace of God; or elſe reiecting the ſalu tion which is in Ieſus Chriſt alone, ſeeketh ſaluation [e] otherwhere. But the faithfu l man [f] deſireth and longeth for ſaluation; he acknowledgeth no other, but that which is in [g] Chriſt Ieſus onely: he ſeeketh it in him, and would faine be aſſured thereof. What though you feele not that peace and ioy in the holy Ghoſt, ſo manifeſtly, as faith at laſt bringeth forth the ſame? Was not this the complaint of [h] *Dauid*? Yea, of Chriſt himſelfe; [i] *My God, my God, why haſt thou forſaken me?* Whereby it is manifeſt, that they were without the apprehenſion and feeling of fauour and ioy. Content your ſelfe with this then; if you deſire to haue the feeling of the aſſurance, that you are the child of God; if you pray vnto God, that you may attaine the ſame; euen this [k] deſire and prayer, are vndoubted teſtimonies, that the ſpirit of God is in you, and that you haue faith already, though it be but weake and feeble. For

[a] Pſal. 69. 4.
[b] Pſal. 26. 1.
The difference betweene vnfaithfulnes and weakeneſſe of Faith.
[c] Pſal. 2. 3.
[d] Rom. 2. 4.
[e] Luk. 18. 11 Rom. 9. 32.
[f] Pſa. 42. 1. 2
[g] Act. 4. 12.
[h] Pſal. 22. 1.
[i] Mat. 27. 46.
[k] Gen. 20. 2. to 18. Gen. 22. 16 18. 2 Sam. 11. 15 2 Sam. 12. 9. 1 Kin. 21. 9. Rom. 9. 16. 2 Cor 3. 5. Phil. 1. 6. Phil. 2. 13.

this desire is not a fruit of the flesh, but of the l spirit, which m dwelleth in you. And this praier also is the work of the holy ghost, who praieth for vs, and in vs, with groanes and n *sighes, which cannot be expressed.* As a woman that feeleth the mouings of a childe in her wombe, though they be but small and weake, is assured that she is with child: So, if we haue these good motions and desires, let vs not doubt, but that we haue the holy o spirit of God dwelling in vs, (who is the p author of them) and consequently, that wee haue also faith. Furthermore, if you delight not in these infirmities, in your doubts, feares, mistrusts, to nourish them, but are q sorrowfull for them, and resist them to your vttermost power: then is there a r battell within your members, betweene the spirit and the flesh, between faith and mistrust. So that you may bee assured, there is faith in you, but assailed with doubts, and that the spirit fighteth against mistrust, & laboureth to ouercome it. And that these doubts, incredulities, and mistrustings, are the fiery s darts which Sathan throweth against your faith; which warding off the blowes as a buckler, will at last thrust them backe, and quench them altogether.

l Phil.2.13.
m 1 Io.3.24. 1 Cor.3.16.
n Rom.8.26.
o Phil.2.13. 2 Cor.3.5.
p 1 Cor.12. 3.4.
The combat of the flesh and the spirit is a token of faith.
q Lku.17.5.
r Rom.7.23.
s Eph.6.16.

That

That God doth oftentimes suffer his children to be in a manner desperate, and yet raiseth them vp againe: and how we may know if we haue any faith.

Sect. IV.

Obiection.

Oh, but there was neuer none of the children of God in this case, euen quite destitute of the feeling of that sweet ioy, of the peace of Conscience, passing all vnderstanding, wherein I am: if Gods purpose were not to condemne mee, I perswade my selfe, he would neuer lay this crosse vpon mee. What is this want of feeling, this dulnesse of spirit, these terrours of the minde but sure arguments and signes of vnfaithfulnes, and incredulity, and euen the very beginnings, and certaine flashings of hell fire?

Answere.

MAke not your state worse than it is, I pray God open your eyes, that you may see, that they that are with you,

a 2 Kin.6.17. are more then they that be against you, as a *Elisha* prayed for his seruant. Was not *Dauid* assaulted with great feares and doubts, with mistrust, and dulnesse of spirit? What else meaneth hee by the soare and greeuous complaint that he maketh, where he saith; b *Will the Lord absent himselfe for euer? and will hee shew no more fauour?* c *Is his mercy cleane gone for euer? doth his promise faile for euermore?* d *Hath God forgotten to bee mercifull? hath hee shut vp his tender mercy in displeasure?* Whereupon he (as a desperate man) said; e *This is my death.* Now then, where was in *Dauid* the apprehension and feeling of his faith? and for all this, he had not quite lost it; yea, there was no mixture of faith better than in him. So all these complaints were but the representation of feare and despaire assailing his faith, and fighting against it. Also, how weake and small was the f faith of the Apostles, when they did not vnderstand that Christ must die and rise againe? And when they were offended at g Christ, and h forsooke him, so that *Peter* himselfe also i renounced and denied him? Yet they were not altogether without faith, howbeit then it were very small. For Christ had reprehended them before, for the weaknesse of their faith, when he called them, not infidels, but k *feareful*, and men *of little faith*, shewing, that they had some faith, though but a little. Wherefore, if your faith bee as weake as a bruised reed;

b Psa.77.7.
c 8.
d 9.
e 10.
f Mat.17.23 Luk.9.44.45.
g Mat.26.31 Mar.14.27.
h Ioh.16.32. Mar.14.50.
i Mat.26.70 Mar.14.68.
k Mat.8.26. Mar.4.40. Luk.8.25.

reed; and if it doth but smoke onely, yet haue a recourse vnto Christ, cast your selfe vpon him, and he will saue you, l *A bruised reed shall he not breake, and the smoking flaxe shall he not quench*, as *Esay* saith: There are degrees in faith, for *Paul* sayeth; By the Gospell, m *the righteousnesse of God is reuealed from Faith to Faith*, that is, from the weaker faith, to the stronger faith. Many of Gods children are like vnto the blinde man, whose eies Christ opened; n *and asked him if hee saw ought:* o *and hee looked vp, and said, I see men, for I see them walking like trees.* And when Christ p *made him look againe; he was restored to his sight, and saw euery man afar off cleerely.* To conclude, as true and naturall fire is knowne by the flame and heat, which are the effects and operations of it, for where these are, there must needs be fire; And if the flame become weake, yet the heat shall suffice to assure vs that it is naturall, and not a painted or counterfeit fire. So, if this fruit of your faith be weak to feele peace in your conscience, yet if you feele the other effect of faith, which is a desire to the workes of the spirit, to walk in the obedience of God; this fruit of your faith, is to you, a sure and certaine testimony, that it is in you, though it be but weake and feeble.

l Esay. 42.3. Mat. 12.20.

m Rom. 1.17

n Mat. 8.23.
o 24.
p 25.

The will of any man is accounted by God for the deed it selfe, as appeareth.
Gen. 20.1. Ioh. 18
Gen. 22.16. 18.
2 Sam. 11.15
2 Sam. 12.9.
1 Kin. 21.10. 19.

That

That the least measure of Faith that is or can be, is effectuall to saluation.

Sect. V.

Obiection.

But what assurance and comfort of saluation, can such a faith, so weake, so feeble, and so small, giue mee? The temptations wherwith I am assaulted, are strong and manifold, but my faith is weake and little. Alas, how can a little & weake faith resist such great and strong temptations? How can it quench these fiery darts of Sathan, wherewith I am peirced and sore wounded? What comfort may I looke for by such a faith?

Answere.

EVen this comfort, the assurance of your adoption. For, so you haue but [a] one sparke of true faith, and the least measure of grace, that is, or can be, euen that is effectuall to saluation, And you must consider, that

[a] Mat. 17. 20

so

to ſpeake properly, it is not faith, but [b] Ieſus Chriſt, which ſaueth vs; ſauing, in as much as [c] faith is the inſtrument whereby we apprehend, and as it were, the hand, whereby we take hold on Chriſt. As by the apple of our eye, though it be but little, we ſee a great mountaine; ſo by our faith though little wee take and receiue whole Chriſt. A man that is in a cloſe room, if he ſee the light of the ſunne ſhine through a little hole, yet he may aſſure himſelfe that it ſhineth on the whole houſe: or if we ſee but a little beame of the Sunne of righteouſneſſe ſhine vpon vs, wee may aſſure our ſelues, that the Sonne of life ſhineth vpon vs in his brightneſſe, which manifeſtly declareth, that we are the children of God. Now then, as this ought greatly to comfort you, in the weaknes of your faith; ſo ought it to be a ſharp ſpurre, to inforce you to grow in faith, and dayly and hourely to pray with the Apoſtles, [d] *Lord increaſe our Faith*: that ſo at length you may feele ſo much the more cleerely, and liuely, the peace and ioy of your conſcience, by the aſſurance that you are the childe of God, you may the more ſtrongly reſiſt all temptations, and glorifie GOD.

[b] 1 Tim. 1. 15. Mat. 9. 13. Mar. 2. 7.
[c] Eph. 3. 17. Gal. 3. 14. Col. 2. 7. Rom. 5. 2. Heb. 2. 4. Rom. 1. 17. Gal. 2. 20. Eph 3. 12. Heb. 10. 22.
[d] Luk. 17. 5.

Teſtimo-

Testimonies out of the word of God concerning life euerlasting, vnto the which the faithfull doe come by death.

Sect. 6.

Psal. 31. 19. DAuid, *How great is thy goodnesse, which thou hast laid vp for them that feare thee, and done to them that trust in thee?*

Psal. 36. 8. *They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.*

9. *For with thee is the Well of life, and in thy light shall we see light.*

Psal. 84. 4. *Blessed are they that dwell in thine house, they will euer praise thee.*

Psal. 118. 15. *The voice of ioy and deliuerance shall be in the Tabernacles of the righteous, saying, the right hand of the Lord hath done valiantly.*

Esay. 35. 10. Esay. 51. 11. Isaiah, *The redeemed of the Lord shall returne, and come to Tsion with praise: and euerlasting ioy shall bee vpon their heads: they shall obtaine ioy and gladnes, and sorrow and mourning shall flie away.*

They

They ſhall not be hungry, neither ſhall they be thirſtie, neither ſhall the heat ſmite them, nor the Sunne; for he that hath compaſſion on them ſhall lead them, euen to the ſpring of waters ſhall he driue them. Eſay. 49. 10.

Ioy and gladnes ſhall be found in Tſion, praiſe and the voice of ſinging. Eſay. 51. 3.

Violence ſhall no more be heard in thy land, neither deſolation, nor deſtruction within thy borders: but thou ſhalt call ſaluation thy wals, and praiſe thy gates. Eſay. 60. 18. Reade vnto the end of this Chapter.

Thus ſaith the Lord: I will create Ieruſalem as a reioycing, and her people as a ioy. And I will reioyce in Ieruſalem, and ioy in my people, and the voice of weeping ſhall be no more heard in her, nor the voice of crying. Eſay. 65. 8. 18. 19. Reade the Chapter throughout.

As one whom his mother comforteth, ſo will I comfort you, and ye ſhall be comforted in Ieruſalem. Eſay. 66. 13.

And when you ſee this, your heart ſhall reioyce, & your bones ſhall flouriſh like an hearbe. 14. Eze-

Ezechiel, *Thus saith the Lord God,*
Ezech. 34. 11 *behold, I will search my sheepe, and seeke*
them out: 12. *As a shepheard searcheth out*
his flocke when he hath beene among his
sheepe, that are scattered, so will I seeke
out my sheepe, and will deliuer them out of
all places, where they haue been scattered
13. *in the cloudy and darke day. And I will*
bring them out from the people, & gather
them from the countries, and will bring
them to their owne land, and feed them
vpon the mountaines of Israell, by the ri-
14. *uers, and in all the inhabited places of the*
country. I will feede them in a good pa-
sture, and vpon the high mountaines of Is-
rael shal their fold be, there shall they lye
in a good fold, & in fat pastures shall they
feede vpon the mountaines of Israell.

Mat. 25. 31. Iesus Christ, *When the son of man cõ-*
meth in his glory, and all the holy Angels
32. *with him, then shal he sit on the throne of*
his glory: And before him shall be gathe-
red all nations, & he shall separate them
33. *one from another, as a shepherd separateth*
the sheep from the goates. And he shall set
the

the sheep on his right hand, and the goats on the left: Then shall the King say to them on his right hand, Come ye blessed of my Father, take the inheritance of the Kingdome prepared for you from the foundation of the world. 34.

In my fathers house are many dwelling places, if it were not so, I would haue told you: I goe to prepare a place for you. Ioh.16.2. *And if I goe to prepare a place for you, I will come and receiue you vnto my selfe; that where I am, there ye may be also.* 3.

Verily verily, I say vnto you, that yee shall weepe & lament, & the world shall reioyce; and ye shall sorrow, but your sorrow shall bee turned into ioy. Ioh.16.20. *A woman when she trauelleth hath sorrow, because her houre is come: but as soone as she is deliuered of the child, she remembreth no more her anguish, for ioy that a man is borne into the world. And ye now therefore are in sorrow; but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.* 21. 22.

Paul, *The things which eie hath not* 1 Cor.2.2.

seene

seene, neither eare hath heard, neither came into mans heart, are which God hath prepared for them that loue him.

2 Pet. 3. 13. Peter, *we looke for a new heauen, and a new earth, according to his promise, wherein dwelleth righteousnesse.*

Apoc. 21. 4. Iohn, *And God will wipe away all teares from their eies, and there shall be no more death, neither sorrow, neyther crying, neither shall there bee any more paine, for the first things are passed. And he that sate vpon the throne said: behold I make all things new.*

CHAP. VIII.

Of the fourth cause that maketh death fearefull to a worldly man; which is his guilty conscience, and feare of Gods iudgements and punishments: and the remedies against the same.

That God is ready to forgiue our sins: and to receiue a repentant sinner into grace and fauour. Sect.

Sect. I.

AGainſt this, and the like temptation, there is no better remedy, nor more effectuall, than an vpright, godly, and religious life, which conſiſteth in the obſeruing and doing of Gods will. [a] Not the hearers, but the doers of the Law ſhall bee iuſtified. [b] *If any man keepe my word* (ſaith Chriſt) *hee ſhall not ſee death.* But becauſe [c] *there is no man that ſinneth not*; for [d] *who can ſay, I haue made my heart cleane, I am cleane from ſinne?* [e] *If we ſay that we haue no ſinne, we deceiue our ſelues, and there is no truth in vs.* Therefore now it remaineth, that you repent, and be ſorry for your ſins, whereby you haue tranſgreſſed the law of the Lord, offended his Maieſty, and prouoked his wrath; that now at laſt you forſake your old waies, & purpoſe to lead a godly life hereafter, if it ſhall pleaſe the Lord to raiſe you vp againe; and laſtly, that you lift vp your hart, and boldly approch vnto the heauenly throne, humbly confeſſing your offences, & with a ſure and firme confidence, in the merits and paſſion of Ieſus Chriſt, craue pardon for the ſame: for God is ready to receiue againe into grace and fauor any penitent ſinner. Yea, with faire words he allureth vs to come vnto him, and with ſweet promiſes he prouoketh vs to repentance: [f] *As I liue,*

[a] Rom. 2 13.
[b] Ioh. 8.51.
[c] 1 Kin .8.47 2 Chr. 6.36. Eccle.7.22.
[d] Prou.20.9.
[e] 1 Ioh. 1.8.
[f] Eze 33.10.

liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue. g *If we acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes.* The beginning of saluation, is the acknowledging of our sins; and to require pardon of him, who freely forgiueth all sinnes, h *Come vnto me all ye that are weary and laden, and I will ease you.* Christ being not requested, i lodged at the house of k *Zacheus* the Publican, who l desired only to see him as hee passed by; affirming, that that same day m saluation was come into his house; to shew that Christ is more willing and ready to receiue vs, then wee are to aske it at his hands. n *For the Son of man is come to seeke, & to saue that which was lost.* This then being true; and seeing in a thousand places of the holy scriptures, it is witnessed, that to the penitent christian, all his sins & debts are forgiuen, by the meere mercy and grace of God, that they are couered and forgotten, that they are pardoned and remitted, that they are not imputed, but cast a far off and hidden, it followeth, there is no more the anger of God towards you, (if you be penitent.) Why then should you feare his iudgements, and the torments of hell fire? There is no death, where there is no sinne; for p *by sinne death entred into the world*, and q *the wages of sinne is death.* As righteousnes is the seed of life, aud the cause why God iustifieth

g 1 Ioh.1.9.
h Mat.11.28
i Luk.19.5.
k 2.
l 3.
m 9.
n 10. Mat.18.11.
o Mat.9.12. 13. Luk.1.74. Psal. 119.12. &c.
p Rom.5.12
q Rom 6.23.

iuſtifieth vs: So ſinne is the ſeed of death, and the cauſe why God condemneth vs. Now euerie ſeed bringeth forth fruit according to his owne qualitie and kinde, as wheat bringeth foorth wheat, and ſo of all the reſt. But where there is no ſeed ſowne, what fruit is there to be hoped for? So, we hauing no ſinne, ought not to feare, and ſtand in dread of the fruit thereof, eternall damnation, and ſo conſequently, why ſhould wee feare the anger and iudgements of God?

That the faithfull ought not to feare damnation, for ſo much as they be the children of God.

Sect. II.

AS it is vaine and fooliſh to feare ſickneſſes, when wee are moſt healthfull, and moſt ridiculous to feare pouertie, when we haue plenty and abundance of all things: euen ſo is it meere folly to feare the iudgements of God, when we be not in danger to fall into them at all: There is no cauſe then why we ſhould bee afraide to die, perſeuering conſtantly in the faith of Ieſus Chriſt: For the nature of faith, as ſoone as it is receiued into the heart, is properly to encourage,

animate, and quicken the ſame. [a] *The iuſt ſhall liue by his faith*, ſaith the Prophet *Habbacuk*. This faith cauſed the Prophet *Dauid* to ſay; [b] *Albeit I walke in the middeſt of the ſhadow of death, yet will I not be afraid, for thou Lord art with me.* Yea, the Lord by the Prophet *Hoſeah* declareth, that the faithful ſhall haue God allied and joyned to them. [c] *I will marry thee vnto me for euer, yea, I will marry thee vnto me in righteouſneſſe, and in iudgement, and in mercy, and in compaſſion*: [d] *I will marry thee vnto me in faithfulneſſe.* [e] *He that loueth me* (ſaith Chriſt) *keepeth my word, and I, and my Father, will come & dwell with him.* Hereupon we are called, [f] *the Temples of the Holy-ghoſt.* Now then ſeeing [g] God is with vs, who can be againſt vs? Furthermore, God adopteth and reputeth vs for his owne children. *You are the children of God by faith.* [i] Chriſt hath giuen power to all them which receiue him, and beleeue in his name, to be *the ſonnes of God.* So, being the [k] children of God, wee are alſo heires and fellow-heires with Ieſus Chriſt; being children, wee are ſet free from ſin, death, condemnation, bondage, rigour of the law, and all the forces of the Diuell; being children, we are Chriſts brethren, and the houſhold of God, and in Gods houſe death dwelleth not, but in the houſe of Satan. And to conclude, being the children of God, God is our Father: But can a Father hate his owne Children? That were againſt nature. Where-

a Hab 2.4. Rom.1.17.
b Pſa.23.
c Hoſ.2.19.
d 20.
e Ioh.14.23.
f 1 Cor.3.16 17. 1 Cor.6.19. 2.Cor.6.16.
g Rom.8.31.
h Gal.3.26.
i 1 Ioh.1.1.2.
k Rom.8.17. Gal.4.7.

Wherefore God loueth vs with a true and fatherly loue. The Apoſtle ſaith, [l] *God ſetteth out his loue towards vs, ſeeing that while wee were yet ſinners, Chriſt died for vs:* [m] *Much more then being now iuſtified by his bloud, wee ſhall be ſaued from wrath through him:* [n] *For, if when we were enemies we were reconciled to God by the death of his Sonne, much more being reconciled, we ſhal be ſaued by his life.* What man is he then, that conſidering theſe reaſons, aſſureth not himſelf of the fauour of God, and remooueth not all feare, which hee hath of Gods iudgements, and conſequently of death?

l Rom. 5. 8.
m 9.
n 10.

That the members of Chriſt ought not to feare death and damnation, becauſe Chriſt their head, hath vanquiſhed and ouercome them already.

Sect. III.

VVE are the members of Chriſt, fleſh of his fleſh, and bone of his bone, yea one with him. Chriſt ouercame death, and ſhould we feare the ſame? He ouercame it, not onely for himſelfe, but for vs alſo: He which hath ouercome death for vs, ſhall ouercome it alſo in vs; why then ſhould wee feare his ſting? Chriſt ſpoiled and vanquiſhed

a 1 Cor. 16.

Satan, that old serpent, the Prince and Lord of Death; and why should wee feare his power? Christ accomplished and fulfilled the Law; why then should we feare the iudgements of God? Christ by his perfect obedience fulfilled his fathers will, appeased his wrath, satisfied his iustice, and abolished the curse of the law, which is death, according as it is said, [b] *O death I will be thy death.* He died, that we might liue: he rose againe that we might be iustified. So then, he is our Pastor, we need not feare to be taken out of his hands. He is our Aduocate, we need not dread damnation. He is our mediator, we need not feare the wrath of God. He is our light, we need not feare darkenesse. He is our shaddow, we need not feare the heat of hell fire. He is our Iudge, we need not feare that sentence shall be denounced against vs. Wherefore, let vs cast off all feare, and horror of death, hell, and damnation, which not hauing any power ouer the head, cannot haue any ouer the members.

[b] 1 Cor. 15.

That

That the forgiuenesse of sinnes is not a common benefit, as the secure and careles Christian imagineth.

Sect. IIII.

Obiection.

Me thinkes it were needlesse for you to trouble your selfe so much about this point, for I feare not the iudgements of God, especially considering that my sins are forgiuen me: For where there is no sinne, there can be no condemnation (as you noted well before:) And that my sinnes are pardoned, I know right well, considering it is but a common benefit, and therefore easily obtained.

Answere.

TRue it is indeede, if our sinnes be pardoned, wee shall not come into iudgement, [a] for hee is blessed that is eased of that burthen. But such is the sincerity and presumption of men in these daies (who neuer knew what sinne meant) that they esteeme little or nothing of the forgiueneſſe of their sinnes, imagining it indeed (as you say) a common

[a] Psa. 32. 1. 2.

benefit; and easily obtained: whereas, if they were prickt but a little with feeling of the smart of their sinnes, they would esteeme of the pardon of them as of the greatest treasure that can bee; they would sell all they haue to buy it, and choose it before tenne thousand worlds. For without this blessing, man is more miserable, and more wretched, than the vilest creature that euer was, or can bee. For when the bruit beasts die, there is an end of their misery: but when men die, without the remission of their sins, there is the beginning of their woe, of their endles torments in that lake which burneth with fire and brimstone, with Sathan and his Angels; first in the soule onely, vntill the day of iudgement, and then, both in body and soule, for euer and euer. Oh (saith one) if a sinner damned in hell, did know, that hee had to suffer those torments there, no more thousands of yeeres than there be sands in the Sea, and grasse-pilles vpon the ground; or no more thousand millions of ages than there be creatures in heauen & in earth, he would greatly reioyce therof; for he would comfort himselfe at the least, with this cogitation, that once yet the matter would haue an end. But now, this word NEVER, breakes his heart, when he thinketh on it; and that after a hundred thousand millions of worlds there suffered, he hath as farre to his end, as he had the first day of his entrance into those torments.

How miserable Man is, without remission of his sinnes.

Damascene.

ments. Now then, if these things were well considered, & weighed in the ballance of reason, then would the drouzie Christian finde his estate feareful, and then would he acknowledge what, and how great a blessing the Remission of sinnes is.

What we must doe for the obtaining of the Remission of our sinnes.

Sect. V.

Obiection.

Alas, now I know my state is fearefull indeed, I feele the sting of sinne wounding my conscience, and piercing my very soule. The law doth accuse and condemne me, the iust & seuere wrath of God is ready to take vengeance on me: Oh by what meanes, and how shall I procure pardon for my sins at Gods hands?

Answere.

THe Lord [a] dealeth not with vs *after our sins*, neither doth he reward vs *according to our iniquities*. [b] *For as high as the heauen is aboue the earth, so great is his mercy towards them that feare him.* [c] *As farre as the East is from the West*

[a] Psal. 123. 10.
[b] 11.
[c] 12.

west, so farre hath hee remooued our sinnes from vs. The onely means to procure the pardon of sinnes at the hand of God, is the death and passion of Christ. For [b] *Christ died for our sins.* [c] *The bloud of Iesus Christ his Son, cleanseth vs from all sinne.* [f] *Wee were redeemed with the precious bloud of Christ, as of a Lambe vndefiled, and without spot.* So then, as [g] *Benhadad* the King of Syria, when hee was discomfited and ouercome by the king of Israell, by the counsell and perswasion of his seruants, who told him that the Kings of Israell were mercifull men; sent men clothed in sackcloth, with ropes about their necks, to intreat for peace and fauor: and when the king of Israel saw their submission, he made couenant of peace with him. So seeing we, by our sinnes, doe iustly deserue death, hel, & condemnation, it standeth vs vpon, to come into the presence of God, and to humble our selues before him, continually crauing and intreating for the pardon of our sins, through the merits of Iesus Christ, & no doubt the Lord wil grant our request, & be at peace with vs; for the [h] Lord our God is a most merciful father. Confesse & acknowledge your sins vnto the Lord, and hee will forgiue you. Yea, [i] *though your sins were as crimson, they shall be made white as snow, though they were red like skarlet, they shall be as wooll.* [k] *There is no condemnation to them that are in Christ Iesus.* And that wee should bee sure of the pardon of our sinnes

[a] Rom. 4. 25.
[e] 1 Ioh. 1. 7.
[f] 1 Pet. 1. 18.
[g] 1 Kin. 20. 32.
[h] Psal. 32. 5.
[i] Esay. 1. 18.
[k] Rom. 8. 1.

ſinnes, whereof God giueth vs a diſlike and true abhorring, the Lord would haue it an article of our faith, ſo that wee ſhould not bee found Chriſtians, if we beleeue it not.

See lib. 2. Chap. 2. Sect. 4. & 5.

Teſtimonies out of the word of God, concerning the forgiuenelſe of ſins, promiſed to all ſuch, as cleauing faſt to the merits of Chriſt onely, are truely penitent.

Sect. VI.

MOſes, *I am the Lord thy God, ſhewing mercie vnto thouſands, to them that loue me, and keepe my commandements.* Exo.20.5.6.

The Lord, the Lord, ſtrong, mercifull, and gratious, ſlow to anger, & abundant in goodneſſe, and truth. Reſeruing mercy for thouſands, forgiuing iniquity & tranſgreſſion, and ſin, pardon our iniquity and ſin, and take vs for thine inheritance. Exo.34.6. 7. 9.

Dauid

Pſa.25.10. Dauid, *All the pathes of the Lord are mercy and truth, vnto ſuch as keepe his couenant and his teſtimonies.*

Pſa.32.10. *He that truſteth in the Lord, mercy ſhall compaſſe him.*

Pſa.89.1. *I will ſing the mercies of the Lord for euer, with my mouth will I declare thy trueth, from generation to generation.*

2. *For I ſaid, Mercy ſhall be ſet vp for euer, thy truth ſhalt thou ſtabliſh in the*

3. *very heauens. I haue made a couenant with my choſen, I haue ſworne to Dauid*

4. *my ſeruant. Thy ſeed will I ſtabliſh for euer, and ſet vp thy throne from gene-*

30. *ration to generation. But if his children forſake my law, and walke not in my iudge-*

31. *ments: if they breake my ſtatutes, and*

32. *keepe not my commaundements: Then*

33. *will I viſit their tranſgreſſion with the rod, and their iniquitie with ſtrokes. Yet*

34. *my louing kindneſſe will I not take from him, neither will I falſifie my truth. My couenant will I not breake, nor alter the thing that is gone out of my lips.*

Pſa.103.13. *As a father hath compaſſion on his chil-*

children, ſo hath the Lord compaſſion on them that feare him.

With the Lord is mercy, and with him is great redemption. Pſa. 130. 7.

The Lord is gratious and mercifull, ſlow to anger, and of great mercy. The Lord is good to all, and his mercies are ouer all his workes. The Lord vpholdeth all that fall, and lifteth vp all that are ready to fall. Pſa. 145. 8. 9. 14.

He healeth all thoſe that are broken in heart, and bindeth vp their ſores. The Lord delighteth in them that feare him, and attend vpon his mercy. Pſa. 147. 3. 21

Iſaiah, *Though your ſins were as crimſon, they ſhall be as white as ſnow: though they were as red as ſcarlet, they ſhall be as wooll.* Eſay. 1. 8.

Therefore will the Lord waite, that he may haue mercy on you, and therefore will he be exalted, that he may haue compaſſion vpon you: for the Lord is the God of Iudgement. Bleſſed are all they that waite for him. Eſay. 30. 18.

I, euen I am he that putteth away thine iniqui- Eſay. 43. 25.

iniquities for mine owne sake, and will not remember thy sinnes.

Esay 44.11. 22. Thou art my seruant, O Israel, forget me not: I haue put away thy transgressions like a cloud, and thy sinnes as mist, turne vnto me, for I haue redeemed thee.

Esay. 45.21. There is none other God besides me, a iust God and a Sauiour, there is none beside me. Looke vnto me, and ye shall be saued: all the ends of the earth shall be saued.

12.

Read the 53. Chap. of the sufferings of Christ, for your singular comfort.

Esay. 54.9. This is vnto me as the waters of Noah, for as I haue sworne, that the waters of Noah should no more goe ouer the earth, so haue I sworne, that I will not be angry to thee, nor rebuke thee: For the mountaines shall remooue, and the hils shall fall downe, but my mercy shall not depart from thee, neither shal the couenant of my peace fall away, saith the Lord, that hath compassion on thee.

Esay. 55.7. Let the wicked forsake his waies, and the

the vnrighteous his owne imagination, & returne vnto the Lord: and he will haue mercy vpon him, and to our God, for hee is very ready to forgiue. For my thoughts are not as your thoughts, neither are your waies my waies, ſaith the Lord. For as the heauens are higher than the earth, ſo are my waies higher than your waies, and my thoughts aboue your thoughts. 8. 9.

Ieremiah. *Turne thee againe vnto me ſaith the Lord, and I wil not let my wrath fall vpon you, for I am merciſull ſaith the Lord, and wil not alway keep mine anger. O ye diſobedient children, returne, and I will heale your rebellions.* Ierem. 3. 1. 12. 22.

If this nation againſt whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them. Ierem. 18. 8.

I know the thoughts that I haue thought towards you, ſaith the Lord, euen the thoughts of peace, & not of trouble, to giue you an end and your hope: Then ſhall you cry vnto me, and ye ſhal go and pray vnto me, and I will heare you. Iere. 29. 11. 12.

Behold,

Iere. 31. 31. *Behold, the day is come, saith the Lord, that I will make a new couenant with the house of Israel, and with the house of Iudah.* 33. *I will put my law in their inward parts, and write it in their hearts, and wil be their God, and they shall be my people. And they shall teach no more, euery man his neighbour, and euery man his* 34. *brother, saying, Know the Lord: For they shall all know me, from the least of them vnto the greatest of them, saith the Lord: For I will forgiue their iniquity, and will remember their sinnes no more.*

Ezec. 18. 21. Ezechiel, *If the wicked returne from his sinnes that he hath committed, and keepe all my statutes, & do that which is lawfull and right, he shall surely liue, and* 22. *not die. All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousnesse* 23. *that he hath done, he shall liue. Haue I any desire that the wicked shall die, saith* 27. *the Lord God? Or shall hee not liue if he return from his waies? When the wicked*

co m-

commeth away from his wickednesse that he hath committed, and doth that which is lawfull and right, he shall saue his soule aliue. Because hee considereth & turneth away from his transgression that he hath committed, he shall surely liue, & shal not die. Returne therefore, and cause others to turn away from all your transgressions, so iniquitie shall not be your destruction. Cast away from you all your transgressions, whereby you haue transgressed, and make you a new heart, and a new spirit, for why will ye die, O house of Israell? For I desire not the death of him that dieth, saith the Lord God, cause therefore one another to returne, and liue ye. 28. 30. 31. 32.

You shall know that I am the Lord whē I haue respect vnto you for my names sake, & not after your wicked waies, nor according to your corrupt workes: O ye house of Israel saith the Lord God. Ezec.20.44

As I liue saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and liue: Turne, turne from your euill waies: for Ezec. 33.11.

why will ye die, O ye house of Israell?

Ose. 6. 6. Hosea, *I desire mercy and not sacrifice.*
Ose. 11. 9. *I will not execute the fiercenes of my wrath: I will not return to destroy Ephraim, for I am God and not Man.*

Ioel. 2. 12. Ioel, *Now the Lord saith, turne you to me with all your heart, & with fasting and with weeping, and with mourning.*
13. *And rent your harts & not your cloaths, and returne vnto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill.*

Ionah. 4. 2 Ionah, *I know that thou art a gracious God, and mercifull, slow to anger, and of great kindnes, and repentest thee of the euill.*

Micah. 7. 18. Micah, *Who is a God like vnto thee, that taketh away iniquity, and passeth by the transgression of the remnant of his heritage? hee retaineth not his wrath for*
19. *euer, because mercy pleaseth him. He will turn again & haue compassiõ vpon vs, he will subdue our iniquities, and cast off all their sinnes into the bottome of the sea.*

Zecha-

Zechariah, *Thus saith the Lord of hostes, Turne vnto me saith the Lord of hostes, and I will turne vnto you saith the Lord of hostes.* Zechar. 1.3

As I thought to punish you when your fathers prouoked men vnto wrath, saith the Lord of hostes, and repented not: So againe I haue determined in these daies to doe well vnto Ierusalem, and to the house of Iudah, feare ye not. Zechar.8.14 15.

Malachi, *From the daies of your fathers, ye are gone away from mine ordinances and haue not kept them: returne vnto me, and I will returne vnto you, saith the Lord of hostes.* Malac.3.7.

Hezechiah, *The Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.* 2 Chro.30.9

Iesus Christ, *All that the father giueth me shall come to mee: and him that commeth to me, I cast not away. For I came from heauen, not to doe mine owne will, but his will which hath sent me.* Iohn.6.37. 38.

And this is the fathers will which hath 39.

sent me, that of all which he hath giuen me, I should loose nothing, but should raise it vp at the last day.

Ioh. 11. 25. *I am the resurrection and the life: he that beleeueth in me, though he were*

26. *dead, yet shall he liue. And whosoeuer liueth and beleeueth in me shall neuer die.*

Acts. 10. 12. Peter, *To him giue all the Prophets witnes, that through his name al that beleeue in him shall receiue remission of sins.*

2 Pet. 3. 9. *The Lord is patient towards vs, and would haue no man to perish, but would al men to come to repentance.*

Rom. 10. 12. Paul, *There is no difference betweene the Iew and the Gretian: for he that is*

Lord ouer all, is rich vnto all that call on

13. *him. For whosoeuer shall call on the name of the Lord shall be saued.*

1 Tim. 1. 15. *This is a true saying, and by al meanes*

worthy to be receiued, that Christ Iesus

1 Tim. 2. 4. *came into the world to saue sinners. Who*

will that all men shall be saued, and come

6. *to the knowledge of the truth. Who gaue himselfe a ransome for all men.*

1 Ioh. 1. 9. Iohn, *If we acknowledge our sins, he*

is

is faithfull and iust to forgiue our sins, and to cleanse vs from all vnrighteousnesse.

If any man sinne, we haue an Aduocate with the Father Iesus Christ the iust: And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world. 1 Ioh. 2. 1. 2.

The end of the first Booke.

THE SECOND Booke of the Resolued Christian.

CHAP. I.

A Remedie for vnpenitent and obstinate Malefactors, that by the Magistrate are adiudged to die.

That there is a God.

Sect. I.

TO goe about to prooue that *there is a God*, would be deemed a labour worthy of laughter, being a thing knowne of it selfe, and perceiued of euery man by cõmon sense (as if a man should take vpon him to enlighten the sun with a candle; or proue that the fire is hot) were it not that our miserable & thrice wretched age hath hatcht those *mockers*, who in denying a thing so certaine, shew themselues vnworthy of al cõference, as cõtenders against their own knowledg & cõscience.

2 Pet. 3. 3. *Contra negantem principia non est disputandum.*

The

The ſole repreſentation of ſo hideous a blaſphemy, might ſuffice to pierce our ſoules, and to cauſe vs to ſweat euen [b] water and bloud, for anguiſh that the world could afford any ſo abhominable monſters, as ſhould deny that *there is a God*; or call in queſtion the *Great [c] myſtery of godlineſſe, which is God, manifeſted in the fleſh, iuſtified in the ſpirit, ſeene of Angels, preached vnto the Gentiles, beleeued on in the world, & receiued vp in glory.* This is a fearfull & iuſt iudgment which God executeth vpō thoſe, whoſe harts & minds are ſo deeply plunged in fleſhly pleaſures, that they neuer think vpon God, as if there were [d] no God at all; vpon thoſe, who, to the intent they might practiſe all abominations, vncleannes, & wickednes, with leſſe remorſe, haue maliciouſly ſtriued to choake vp theſe remainders of the image of God in thē. *That there is a God, that hee is iuſt,* and *that the ſoule is immortall* : And vpon thoſe that contemne the treaſure of the goſpel, that trample vnder foote the moſt precious bloud of Ieſus Chriſt, that ſcorne the ſimplicity and conſtancy of the faithfull, in refraining from euill, vpon their confidence and aſſured hope in God, and for feare of his name, whoſe iudgment ſhall be more horrible then that of [f] Sodome and Gomorrah. To the end therefore, to arm the elect againſt ſuch diueliſh temptatiō, & to make thoſe inexcuſable that ſuffer themſelues to be deluded by this pernitious Paradox,

[b] Luk. 22. 44

[c] 1 Tim. 3. 16

God in his iuſtice permitteth men to fall into Atheiſme.

[d] Pſal. 10. 15

[e] Heb. 10. 29

[f] Mat. 10. 15

dox, wee will produce against them sundry witnesses out of the large Volume of Gods creatures, which manifestly testifie *that there is a God*, against whom no exception can bee taken. What man is he that comes into a wildernes, or desart place, and there sees a house gallantly built, finding there no liuing creature, besides foules & beasts, will not presently conceiue, that there, either are, or haue bin some men that builded the same, imaginiug it to bee impossible; that either foules or beasts should rear such a building? Euen so, when we behold the wonderfull [h] frame of the whole world, the heauens beautified with the Sun, the Moone, and the stars; the earth garnished with hearbs, plants, and other creatures; the sea with fish; & men indued with vnderstanding & reason; brought into this world, as into a pallace, abounding with all goodnes which may bring delight and contentment; and here enioying so many creatures, in such numbers, and diuers sorts: who will not presently confesse, that the creatures that be in it, could neuer make it, & that it could not make it selfe; and therefore, that the maker of it must needs be God. Thus then the vniuersall world in euery part thereof exclaimeth against the Atheists, *that there is a God*, the maker & gouernor of it. If this will not suffice to proue *there is a God*, we will further produce for witnesses all people & nations of the world, euen from the

[g] Acts 4.17. Rom. 1.20. *The first argument that there is a God, taken from the creatures.*

[h] Rom. 1.20

The second argument from the generall consent of all people and nations.

the creation vntill this day, who with one assent acknowledge that *there is a God*; notwithstanding that they conceiued it diuersly, according to the diuersitie of their own imaginations; which diuersity also manifestly euinceth, that it is not a doctrine onely traditionally deliuered from people to people, but also bred and brought vp with euery of them in their owne selues. Within these two hundred yeeres, there haue beene discouered many vnknown nations, among whom some haue bin found to liue without law, without King or Ruler, without house, going stark naked, yet none without some kind of Religion, & an assured perswasion that *there is a God*; to shew vnto vs, that it is not so naturall vnto a man to be sociably, to cloath himselfe, and to liue ciuily, as to know that *there is a God*, the author of his life. Whereupon an heathen Philosopher said, *It is a matter borne with man, and grauen in his soule, to beleeue that there is a God.* And be not these men Atheists, & therefore endued with this naturall knowledge, that *there is a God?* What shall we say more? The very diuels [k] beleeue that *there is a God*, & tremble, sayth *Iames*. Heereof we haue many testimonies, among the writings of the heathen; *Apollo* the great God, or rather diuell of the Ethnickes, being vrged to tell what he was, and whether *there is a God*, being as it were vpon the Rack, maketh this answere;

Religion naturall, but not true religion.

[i] Cic. libr. 2. de Na. Deor

The third argument from the confession of diuels.

[k] Iam. 2. 19.

The

[1] *The diuels which haunt*
Both Sea and Land;
Are tamed with
Gods scourge and hand.

[1] *Proclus in Timeum.* Lactant. lib 1. cap. 7.

Therefore, the Atheists are more incredulous than the Diuels, & lest they should tremble with the Diuels, they labour to choak vp al remembrance of God; howbeit when God doth extraordinarily manifest himselfe by the effects of his power, in thunders, lightnings, or earthquakes, experience teaches, that these monsters, are the very first, that with trembling and terror do crie out, confessing, that *there is a God*. There bee many other arguments to proove that *there is a God*, which for breuity sake I omit, adding only one more, to wit, the authority of the word of god, which containes infinite, most euident & cleere testimonies of sundry sorts, to proue that *there is a god*; which are able to satisfie any man whatsoeuer, if hee be not wilfully blinded, as indeed all Atheists be. But here they take exception, for they deny that the Scripture proceeded from God, affirming that there is no truth in it; which monstrous blasphemie, if they still auouch, must needs be maintained, euen against their owne consciences, if they wil consider but these reasons following. First, in other bookes there are counsels, exhortations, & reasons to perswade: In the Scriptures wee haue absolute and expresse commaundements; which prescribe a law,

The fourth argument from the authority of the holy Scripture.

That the Scriptures proceeded from God.

The first reason.

law, not only to the body, as other bookes do, but also vnto the mind, to the cogitations and affections of the soule: they labour wholly to exalt God, and to humble man, shewing him the multitude of his sins, and the punishments due vnto the same, and yet teach an assured remedy how to escape the danger: so that man finding himselfe worthy of all misery doth neuertheleſſe find himselfe ioyfull in the midst of all his afflictions, expecting a crowne of glory: such effects no other book can work: therefore the Scriptures must needs be of God, who being a superior, hath authoritie to commaund; who onely hath dominion ouer the soule, and knoweth the affections & passions of the hart.

The second reason.

Secondly, in the scriptures there ar propheeies of things which mans vnderstanding could neuer foresee, the fulfilling of which is many times noted, sometimes a hundred yeares, a thousand, yea three thousand before they came to passe: they intreat of the history from the beginning of the world, with the doctrine which euer continued in the church, yet there is no contradiction, either in the history or doctrine; where other bookes beginning their history much later, containe infinite contradictions and other vanities: also the stile of the holy scriptures is simple, without affectation, and yet it[m] pierceth the heart and conscience, which no other writing, no not of the best Orators in the world can doe; and therefore the Scrip-

[m] 1 Cor. 2. 4. 5.

Scriptures must of neceſſitie be of God, who foreſeeth and knoweth all things, who is euer conſtant, and who guideth the heart and conſcience. Laſtly, of all other Bookes, the Diuell hath moſt endeuoured to falſifie, to corrupt, and to aboliſh the moſt holy Scriptures, yet haue the ſame been moſt miraculouſly preſerued in their integritie, by his prouidence, who is the Author of the ſame, for the confeſſion and maintenance of his doctrine, whereof infinite numbers of men, Princes, Magiſtrates, Artificers, husbandmen, learned & vnlearned haue forſaken all; yea life it ſelfe, and ſuffered ſuch torments, as were intollerable to any that were not ſuſtained by the diuine power: Behold, ſo many millions of Martyrs witneſſing with one aſſent, that the holy Scriptures proceede from God. To conclude therefore, let vs abhorre ſuch wicked cogitations, let vs beleeue, that *there is a God*, a creator, a redeemer, and a ſanctifier, who by his [n] prouidence guideth the whole world, who will puniſh all Atheiſts, and other Infidels, with [o] vnſpeakeable and incomprehenſible torments, to continue for euer, and who will giue vnto his Elect and faithfull children a [p] crowne of life.

(***)

The third reaſon.

[n] Pro. 15. 3.

[o] Mat. 25. 41

[p] Apoc. 2 10

The

The ſoule of man is immortall.

Sect. II.

HAuing confeſſed that *there is a God*, It followeth conſequently, that wee confeſſe him to be iuſt, a rewarder of euery man according to his deſerts. Now the Atheiſts haue a ſecond ſhift, to confirme themſelues in their wickedneſſe, and that is, to deny *The immortality of the Soule*; affirming that it is all one with the body, and that it dieth with the ſame: which aſſertion, or rather blaſphemie, is moſt falſe and abuſed. For if the ſoule were the body, or any part thereof, it ſhould grow with the ſame, as the other parts of it doe; and the greater that the body were, the greater alſo ſhould the ſoule be. But experience teacheth the contrary; for when the bodie is at a certaine ſtay, and increaſeth no more, then doth the ſoule moſt grow, and they that are ſtrongeſt of minde, are commonly weakeſt of bodie; and the ſoule is ſeene to bee verie liuely in a languiſhing bodie, and to grow the more in force, by the decaying of the bodie, that is, to increaſe the more in power and vertue. Therefore the ſoule groweth not with the bodie, and is not the ſame, nor any part there-

Hebr. 11.

That the ſoule is no part of the bodie.

of

of. Againe, if the ſoule were the body, then ſhould ſhe looſe her ſoundneſſe with the body, ſo as the maimed in body, ſhould feele a maime in his ſoule; the ſick ſhould be ſicke in his reaſon; the blind ſhould haue a blind ſoule, and the lame a lame ſoule. But experience teacheth the contrary, wherefore the ſoule and the body be not all one. Neither is the ſoule a quality which hath his being in another thing; but a ſubſtance, or life, which cauſeth another thing to be, a forming ſubſtance, and a ſubſtantiall forme, which perfecteth the bodily ſubſtance, which outwardly ſeemeth to haue ſo many perfections; yea, a ſpirituall, and not a bodily ſubſtance, which comprehendeth heauen and earth; time paſt, preſent, and to come, which a bodie cannot doe, becauſe it hath certaine dimenſions; it cannot comprehend any thing which is not proportioned according to the greatneſſe & capacitie thereof: and therefore it is manifeſt alſo that the ſoule is not any materiall thing, becauſe matter receiueth not any forme or ſharpe, but according to his owne quantitie, and but onely one forme at once. Whereas the ſoule receiueth all formes, without quantitie, come there neuer ſo many at once, or ſo great, yea though they be contrary formes. Theſe things conſidered, why ſhould we thinke, that the thing which becommeth the ſtronger by the weakues of the bo-

That the ſoule is a ſubſtance.

dy;

dy; and which is aduanced by the decay of the body; should returne to dust, and die with the body. Yea, what is it that can kill the soule; Not contrariety, for she allodgeth all contraries equally in her selfe, yea, in whom contraries abandon their contrariety: Not want of food, for she feedeth on the whole world; yea, take the world from her, and shee feedeth at greatest ease, most agreeable to her owne nature: Not violence, for the soule cannot bee pushed at, neither inwardly, nor outwardly: not death it selfe, for she seeketh life by death. There is nothing thē, that hath power against the soule of Man, and therefore it is immortal. Moreouer, who is that man that desireth not immortality? How could he desire it if he vnderstood not what it is? None of vs coueteth to be beginning lesse, for we cannot comprehend what it is, yea when we think vpon eternity without beginning, wee are at our wits end; because none of vs is so, nor can bee: whence comes this; but that our soules hauing had a beginning, cannot conceiue an eternity without beginning, and yet being created immortall, they doe well conceiue an euerlastingnes without end? If there be any that still persist in their Atheisme, it cannot be but that they doe it against their owne conscience, for it is euen against the Law of Nature, against the consent of all people and nations in the world, who euer beleeued *the immortalitie of the*

Nothing can destroy the soule.

The desire of immortality an euident proofe of the immortality of the soule.

the soule, yea, and against the voice of God himselfe, who in his holy word expressly testifieth that the soule is immortall. Christ reasoning against the Saduces, maketh this argument: [a] *I am the God of Abraham, the God of Isaac, and the God of Iacob: God is not the God of the dead, but of the liuing.* Ergo, *Abraham, Isaac*, and *Iacob* doe liue; wherefore the soule must needs be immortall. The testimonies of holy Scriptures which confirme this point, are infinite, which (for breuity sake) I omit; besides which testimonies, the immortality of the soul is also proued must manifestly in many examples, namely, in [b] *Henoch*, in [c] *Abraham*; in [d] *Isaac*, in [e] *Iacob*, in [f] the apparition of God vnto *Moses*, by which [g] Christ prooued the resurrection, and that the godly being dead, do liue in God; in [h] *Korah* and his complices, in [i] *Saul*, for if hee had thought that *Samuel* touching his soule had beene dead, he would not haue had him raised vp; In [k] *Dauid*, in the Kings, who are said to haue slept with their fathers, to wit, [l] *Rehoboam*, [m] *Iehoshaphat*, [n] *Ioram*, [o] *Iehu*, [p] *Ieroboham*, [q] *Manahem*, [r] *Iotham*, [s] *Ahaz*, [t] *Hezechiah*, [u] *Manasseh*, [x] *Abiah*, [y] *Vzziah*. Also in them that were raised vp from the dead, by [z] *Eliyah*, by [a] *Elisha*, by [b] Christ, by [c] *Peter*, by [d] *Paul*; And in [e] *Eliyah*, in [f] *Iob*, in [g] *Nebuchodonozor*, in [h] Christ, [i] *Lazarus*, and the rich glutton, in the [k] vniust steward, in the [l] Theefe hanging at

a Mat. 22. 32.
b Gen. 5. 24.
c Gen. 25. 8.
d Gen. 35. 29
e Gen. 49. 29
f Ex. 3. 15. 16
g Mat. 22. 31
h Num. 16. 32
i 1 Sa. 28. 11.
k 2 Sa. 12. 23
l 1 Kin. 14. 31
m 1 Ki. 22. 50
n 2 Kin. 8. 24
o 2 Ki. 10. 35
p 2 Ki. 14. 29.
q 2 Ki. 15. 22.
r 2 Ki. 15. 38.
s 2 Kin. 16. 20
t 2 Ki. 20. 21.
u 2 Ki. 21. 18.
x 1 Kin. 15. 8.
y 2 Ch. 26. 23
z 1 Ki. 27. 22
a 2 Kin. 4. 35.
b Ioh. 11. 43.
c Acts. 9. 40
d Acts. 20 10.
e 2 Kin. 2. 11
f Ioh. 14. 27.
g Reuel. 14. 8. 9. 11
h Mat. 27. 50
i Luke. 16. 22 23
k Luke. 19. 9
l Luk. 23. 42 43.

at Christs right hand, and in [m] *Stephen.* If as yet there be any doating heads, which doubt of, or deny the immortalitie of the soule, they are vnworthy to beare the name of men, being very beasts, and plagues of a Christian common wealth, worthy to lose their liues; For it cannot be but that they that can denie this Truth, doe lacke all honesty and shame, and are ready to practise any mischiefe or villany whatsoeuer.

[m] Acts. 7 59

The wrath of God against the Transgressors of his Commandements.

Sect. III.

The summe of the decalogue.

THe Lord himselfe diuided his lawes into two principall heads or tables; whereof, the first teacheth vs the loue of God; containing all duties of piety and religion, in the foure first Commandements; and the latter, the loue of our neighbours, containing all duties of iustice and honest dealing, in the six last commandements. Now God *is* [d] *a consuming fire, & a iealous God;* [e] *a great God, mighty and terrible,* a God of reuenge; whose presence is so hot, that no man is able to abide it, whose lips are full of indignation, and wrath, whose breath is a vehement floud, [h] *whose look*

[d] Deut. 4. 24 Hebr. 12. 29.
[e] Exod. 20. 5.
[f] Deu. 10. 17.
[g] Heb. 10 30.
Esay. 30. 27
[h] 2 Esd. 8. 23

drieth vp the depths; whose *wrath maketh the mountaines to melt away*. i *before whom the host of the Angels stand with trembling*. k *The pillars of heauen tremble & quake at his reproofe*. Such a l mighty God is he, that with a whirling wind and out-stretched arme, he will m come in person, and confound al the deuises of the vngodly: Such a n iealous God, that whosoeuer sinneth, he will strike him with terrible plagues: and such a o iust God, that he will not suffer the wicked to liue. p He is not a God that loueth wickednesse, neither shall any euill dwell with him, and therfore there is nothing more odious vnto him, and more contrary vnto his nature then Sin. It is a daungerous and dreadfull darknes that no light can illuminate, and an extreame cold that no heate can abate; So must it needs be an odious thing that an infinit loue hateth, a filthy thing that an infinit goodnes detesteth, & a vile thing indeed, that Omnipotencie cannot doe; such a thing is Sinne. If there were any goodnesse in it, then should God in some respect loue it, approue it, and bee the author of it; but this is it that God doth loath and abhorre, as that which is most detestable and loathsome. Wherfore will wee suffer this vgly deformity to fester in vs? why doe wee delight somuch in loathsomenesse, euen in that which maketh vs loathsome and hatefull vnto God? The Diuell in his nature, is more amiable then Man, beeing of

i 2 Esd. 8. 21.
k Iob. 26. 11.
l Deu. 10. 17.
m Malac. 3. 5
n Deut. 4. 24
o Deutr. 32. 4
p Psalm. 5. 4.

Sin, how odious it is in the sight of God.

of a nobler substance, of higher excellencie, and indued with greater prerogatiues then wee; yet who knoweth not, that GOD hateth him, for no other cause, but onely for sinne? When we make a comparison of a thing that is euill in the highest degree, we can find nothing to liken it vnto, worse then the Diuell, & hauing named him, we thinke to haue reckoned the last and greatest euill that is, or can be imagined: yea, as bad, odious, and detestable as he is, more odious and detestable is Sinne, which is the onely cause of his odiousnesse; of which if he were rid, he were a more excellent, glorious, and louely creature than any mortall Man. Moreouer, so much doeth God detest sinne, that to satisfie his infinite iustice and vnplacable wrath conceyued against sinners, for the punishment of sinne, hee ordayned, not onely all miseries, calamities, hazards, incumbrances, and afflictions which are any way incident vnto this life, being so many in number, so grieuous in qualitie, and so common in experince, but also eternal torments and tortures in hell; in respect whereof, all the miseries of this life, are but small resemblances and fore-running signes. Yea in this world for the transgressions of one, or a few, he oftentimes plaguetha great number. q For the sinne of Adam, death conquered the whole world. For sinne r the whole world was ouerflowne, and all drowned, eight persons

The Diuell hated, onely for sinne.

Sinne is more odious than the Diuell.

The wages of sinne.

qGe.3.17.18
rGe.7.4.12.

onely excepted, and for sinne [f] Sodome and Gomorrha; and the Cities adioyning were destroyed by fire and brimstone. For the [t] rape of *Dinah*, the whole race of the Sichemites were vtterly spoyled, & for the [u] abusing of the Leuites wife, the whole crue of the Beniamites, to the number of fiue and twentie thousand and a hundred men were destroyed. The [x] Egyptians for persecuting of the Children of Israel were ouerwhelmed with the red sea. For the offence of [y] Korah, Dathan, and Abyram, their houses, wiues, children, goods, and cattle, yea, all that euer they had were swallowed vp of the earth. For the [z] sacriledge of Achan, his Sonnes, his Daughters, his Oxen, his Asses, his Sheepe, his Tent, and all that he had, by the Israelites, were burnt with fire, and himselfe stoned to death. For [a] worshipping of the golden calfe, there were slaine of the children of Israel about [b] three thousand men. All the searchers [c] of the land of Canaan, which [d] caused the people to [e] murmure (except [f] Caleb and Iosua) were [g] slaine before their enemies. The [h] Israelites were destroyed by fierie Serpents, for murmuring against the Lord. And because [i] Israel sacrificed vnto Baal-peor, the Lord commaunded Moses to take all the heads of the people, and to [k] *hang them vp before the Lord against the Sunne*; for their Idolatry and [l] whoredome committed with the daughters of Noab, there [m] died of the children

[f] Gen. 19. 24
[t] Gen. 34. 27
[u] Iudg. 20. 35
[x] Exo. 14. 27 28.
[y] Num. 16. 30. &c.
[z] Iosh. 1. 15. 16.
[a] Exo. 32. 4.
[b] Exo. 32. 28
[c] Num. 13. 4.
[d] Num. 13. 29. 32.
[e] Nu. 14. 1. 2.
[f] 14. 38.
[g] Nu. 14. 45.
[h] Nu. 21. 6.
[i] Nu. 25. 2. 3.
[k] Nu. 25. 4.
[l] Nu. 25. 1.
[m] Nu. 29. 9.

dren of Israel foure and twentie thousand of the plague: and for the pride of [n] Dauid in numbring of his men, there died in three daies seauentie thousand men.

[n] 2 Sam. 24. 13. 15.

Transgressors of euerie one of the ten Commandements, and their punishments.

Sect. IIII.

THE first Commaundement is, [a] *Thou shalt haue none other Gods before mee*; The which when the people of Israel transgressed, [b] following other gods, seruing Baal and Ashtaroth, [c] *the wrath of the Lord was hot against Israel, and hee deliuered them into the hands of Spoylers that spoyled them.* The second Commandement is, *Thou shalt make thee no grauen Image, &c.* which when the wicked hypocrite Ieroboam had broken, in making [e] two golden calues, the one in [f] Bethel, and the other in Dan, and [g] causing the people to worship them, it was said vnto him, [h] *Behold I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that pisseth against the wall.* [i] *And Baasha smote all the house of Ieroboam, he left none aliue to Ieroboam, till he had destroyed him, according to the word of the Lord, which hee spake by his seruant*

[a] Exo. 20. 3. Deut. 5. 7.

[b] Iudg. 2. 12 13.

[c] Iudg. 2. 14.

[d] Exo. 20. 4. Deut 5. 8.

[e] 1 Kin. 12. 28

[f] 29.

[g] 32.

[h] 1 Kin. 14. 10

[i] 1 Kin 15. 29

Abijah the Shilanite. The third Commandement is, [k] *Thou shalt not take the name of the Lord thy God in vaine:* [l] *He that blasphemeth the name of the Lord shall be put to death:* Wherefore they stoned the [m] blasphemer in Leuiticus 24. Senacherib King of the Assirians, for his blasphemie, described in 2 King. 18. 30. was [n] killed by his owne sonnes, Adramelech and Sharezer: and the Angell of the Lord smote of his men, a [o] hundred fourescore and fiue thousand. The fourth Commaundement is, [p] *Remember the Sabbath day; to keepe it holy:* which when a [q] man brake, in gathering sticks in the wildernesse, [r] *All the congregation brought him without the host, and stoned him with stones, and he died, as the Lord had commaunded Moses.* The fift Commaundement is, *Honor thy father and thy Mother,* which [t] Absalom transgressing, in rising in armes against Dauid the king his owne father, was [u] hanged, [x] slaine, and [y] cast into a pit. The sixt commaundement is, [z] *Thou shalt not kill;* which when [a] Cain had violated; in murdering his brother Habel, God said vnto him; [b] *what hast thou done? The voice of thy brothers blood crieth vnto me from the earth.* [c] *Now therefore art thou accursed from the earth, which hath opened her mouth to receiue thy brothers bloud from thine hand:* and at last he was killed also (as it is thought) by [d] Lamech his nephew. The seuenth cõmandement is [e] *Thou shalt not commit adultery:* [f] Foure and twenty thousand of

[k] Exo. 20. 7. Deut. 5. 11.
[l] Leui. 24. 16
[m] Leu. 24. 23
[n] 2 Ki. 19. 37
[o] 2 Ki. 19. 35
[p] Exo. 20. 8 Det. 5. 12.
[q] Nu. 15. 32.
[r] 36.
[t] Exo. 20. 12 Deut. 5. 16.
[t] 2 Sa. 15. 10.
[u] 2 Sa. 16. 9.
[x] 2 Sa. 18. 15.
[y] 17.
[z] Exo. 20. 11. Deut. 5. 17.
[a] Gen. 4. 8.
[b] 10.
[c] 11.
[d] Gen. 4. 24.
[e] Exo. 23. 14 Deut 5. 18.
[f] Num. 25. 9.

of the childrē of Israel perished, [g] because they committed whoredom with the daughters of Moab. The eight commandement is, [h] *Thou shalt not steale* : [i] *Achan* when he had stolen *a Babylonish garment, and two hundred shekels of siluer, and a wedge of gold of fiftie shekels weight,* he and his [k] sons, and his daughters, & all his substance were [l] burnt and stoned. The ninth commandement is, [m] *Thou shalt not beare false witnesse against thy Neighbour.* [n] *Haman* the Agathite when he had by false accusation obtained a [o] decree of King *Ahashuerosh*, that all the Iewes should bee put to death, [p] was hanged vpon the same gallowes which he had prepared for *Mordecai*: Also [q] *The rulers and gouernours which had accused Daniel, were brought and were cast into the den of Lions, they, their children, and their wiues, and the Lions had the mastery of them, and brake all their bones in pieces, ere euer they came at the ground of the den.* The tenth commandement is [s] *Thou shalt not couet thy neighbours house* : [t] *Ahab* transgressed this when hee commanded *Naboth* the Israelite to be put to death, and tyrannically [u] possessed his vineyard, which hee refused to [x] sell vnto him, and himselfe was afterwards [y] slaine in battell, fighting against the [z] King of Syria.

[g] Num. 25. 1
[h] Ex. 20. 15. Deu 5. 19.
[i] Iosh. 7. 21.
[k] 24.
[l] 25.
[m] Ex. 20. 16. Deut. 5. 20.
[n] Hest. 3. 8.
[o] 12.
[p] Hest 7. 10.
[q] Dan 6. 4.
[r] Dan. 6. 24.
[s] Ex. 20. 17.
[t] Deut. 5. 21.
[u] 16.
[x] 1 Kin. 21. 3.
[y] 1 Kin. 22. 34
[z] 1 Ki. 20. 1.

God his punishments vpon sinners at the day of iudgement: with an exhortation to Repentance.

Sect. V.

NOW you see what it is to breake the Commandements of Almighty God, the breach of the least whereof is recompenced with [a] death; and that not of the principall party only, but also oftentimes of all his children and family; with the vtter subuersion and destruction of all his goods and substance, that so his memory might be quite razed out. How is it then, that you are so secure in your greatest danger, that you take no thought for your owne soule, making no cõscience of these weighty matters, that so neerely concerne your saluation? Did you know, what a monstrous thing sinne is in it selfe, and how horrible to the sinner, surely you would not, with so small remorse, solace and delight your selfe therin: you shal vnderstand then that the Lord [b] most iust, to satisfie his infinite & vnplacable wrath conceiued against sin, hath ordained for sinners, not only temporall death of the body, but eternall torments both of body and soule, in that [c] vnquenchable lake, prepared for the diuell and his Angels. [d] *We must all appeare before the iudgement seat of Christ, that euery man may receiue the things which he hath done, whether*

[a] Rom. 6. 23.
[b] Deut. 3 2. 4
[c] Apoc. 21. 8
[d] 2 Cor. 5. 20

ther it bee good or euill. c *GOD is no accepter of persons,* who if hee f *spared not the Angels that sinned, but cast them downe into hell, and deliuered them into chaines of darkenesse, to bee kept vnto damnation:* g *Neither hath spared the old world, but saued Noah, the eight person, a Preacher of righteousnesse, and brought in the floud vpon the world of the vngodly.* h *And turned the Cities of Sidome and Gomorrah into ashes, condemning them, and made them an example to them that afterward should liue vngodly:* haue not wee iust cause, if we perseuere in sins, being thus forewarned, to feare we shal not escape his seuere iudgement? i *whatsoeuer things are written afore time, are written for our learning:* perswade your selfe therefore that hee is the same God still, and that he hateth sinne as much as euer hee did. k *The soule that sinneth shall die:* the Lord saith so, who cannot lie, in whose lippes there was neuer guile. l *Thinkest thou, that thou shalt escape the iudgement of God?* (saith the Apostle?) m *Or despisest thou the riches of his bountifulnes & patience, & long-sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?* n *But thou, after thine hardnes of hart that cannot repent, heapest vnto thy selfe wrath against the day of wrath, & of the declaration of the iust iudgement of God;* o *who wil reward euery man according to his workes:* p *that is, to them which seeke eternall life, glory, honour and immortality of well doing:* q *but vnto them that are contentious, and*

c Rom 2.1.
f 2 Pet. 2.4.
g 5.
h 6.
i Rom. 15.4.
k Ezec. 18.4. 20
Deut. 24.16.
2 Kin. 14.6.
2 Chr. 25.4.
Ier. 31.29.30
l Rom. 2.3.
m 4.
n 5.
o 6.
p 7.
q 8.

and disobey the truth, and obey vnrighteousnesse, shall be indignation and wrath, † *Tribulation and anguish shal bee vpon the soule of euery man that doth euill.* Thus yon heare what reward your impenitency and wilfulnes shall purchase for you; euen the wrath of God, anguish & death it selfe; † *A fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries,* wherein sinners shall be in that perplexity (being swallowed vp of torments on euery side) that they shall neuer haue any sparke of hope of their releasement. They shall neuer be able to come out of Gods debt, they cannot satisfie for themselues, neither haue they any mediator to pleade and satisfie for them; and therefore they shal be euerlastingly tormented. They shall suffer an end without end, a death without death, a decay without decay; because their end euer beginneth, their death alwayes liueth, and their decay neuer ceaseth: but they are alwaies healed, to be new wounded, alwaies repaired, to be new deuoured; they are a perpetuall prey, neuer consumed, eternally broyling, and neuer burnt vp, euer dying, and neuer dead. Repent therefore in time, that ye may escape these horrible torments, humble your selfe in the presence of Gods Maiesty, craue pardon for your sinnes, accept this time of repentance which the Lord now vouchsafeth you, take the opportunitie while it is offered, confesse your fault, and no doubt

† Heb. 10. 27

In what distresse sinners shall be in hell.

doubt but the Lord will shew you mercy, according to his promise. [t] *As I liue saith the Lord, I desire not the death of the wicked, but that the wicked turne from his way, and liue.* [u] *For I desire not the death of him that dieth, saieth the Lord.* In this life God giueth mercy to them that aske it in faith. [x] *Who will that all men shall be saued, and come to the knowledging of the truth.* Steppe therefore [y] *boldly vnto the throne of grace, that you may receiue mercy, and finde grace to helpe in time of neede.* In the world to come, there is no place of repentance; for there God appeareth in iudgement requiring an account of all mens doings, yea, of [z] euery idle word that they haue spoken in this world. *And they shall come forth that haue done good, vnto the resurrection of life, but they that haue done euill, vnto the resurrection of condemnation.* Therefore [b] *seeke the Lord while he may be found, call yee vpon him while hee is neere.* [c] *Let the wicked forsake his waies, and the vnrighteous his imaginations, and returne vnto the Lord, and he will haue mercy vpon him; and to our God, for he is ready to forgiue.*

[t] Exo. 33. 11.
[u] Ezec. 18. 32
[x] 1. Tim. 2. 4.
[y] Heb. 4. 16.
[z] Mat. 12. 36
[a] Iohn. 5. 29. Dan. 12. 2.
[b] Esa. 55. 6.
[c] 7.

Chap. II.

Comforts for the broken-harted and penitent Malefactors, that by the Magistrate are adiudged to die.

That iudgement commeth from God.

Sect. I.

[a] Iob. 5. 6.

[b] Pro. 29. 26

[c] Iob. 5. 17.

[d] 18.

[e] Cant. 8. 6.

[f] 1 Cor. 11. 32.

MIserie commeth not foorth of the dust, neither doth affliction spring out of the earth, (saith Eliphaz,) wherefore you must think that this deserued crosse now laid vpon you commeth from God: for [b] *Euery mans iudgement commeth from the Lord,* [c] *Behold, blessed is the man whom God correcteth; therefore refuse not thou the chastising of the Almightie.* [d] *For he maketh the wound and bindeth it vp; hee smiteth, and his hands make whole.* The loue wherewith God loueth vs, [e] *is strong as death;* so that it appeareth vnto the world, as though the loue of God were misery, death, and destruction, whereas vnto vs it seemeth mercy, life, and blessednesse. For [f] *when we are iudged, wee are chastened of the Lord, becausse wee should not bee condemned with the world.* So then, vnder punishment,

nishment, you may behold mercy; vnder correction, peace; and vnder death, life; whereby it will come to passe, that you shall not iudge hardly of your estate, it shall not seeme miserable & fearefull vnto you, but that you may be able to vndergoe your crosse, and patiently to suffer it. Seinggmans daies are determined, & the number of his moneths certaine, and that he hath his bounds appointed him, *which he cannot passe*: Considering that your glasse is run out, that your pilgrimage is at an end, and that your appointed time is now come, be not grieued therefore to die, be content to render vp your life againe vnto him that gaue it you. As your were not borne at your owne pleasure, so shall you not liue at your own lust. Confirme your wil therefore vnto the will of God, & say [b] *Father thy will be done, & not mine.* For seeing it is the will of God that you should drinke of his Cup, which he hath filled for you, pray that you may sup it vp with patience, & cõtinuance in the faith of Christ vnto the end, that so you may passe through it to euerlasting life, where your tears shal be turned into triumph; & your disgrace into glory; where your comfort shall be without crosse, your repose without trouble. Who would not reioyce therfore, quietly & patiently to die, seeing Death is the passage from this world to the next, from the earth to heauen, & from all the present agreeuances, to all comfortable happines? Well may the bruit beast

g Iob. 14.5.

h Luk. 22.42

beast feare to die, whose end of life, is their conclusion of being. Well may the Epicure tremble, who with his life looketh to loose his felicitie. Yea, well may the faithlesse and vnrepentant sinners quake, whose death is the beginning of their damnation. But seeing the Lord hath vouchsafed you a penitent and beleeuing heart, goe on boldly and receiue your portion in the land of the liuing, where you shall liue euer.

Particular directions for the distressed partie.

Sect. II.

Confession.

SEeing it is the good pleasure & will of god to lay his crosse vpon you, that for a while you should beare the same, doe not excuse your selfe, nor make your fault light to the world, dissemble it not as though you were guiltles & innocent, or as though you had not deserued this punishment laid vpon you. Cast away these [a] fig-leaues, they will not couer your shame. And [b] *giue glory to the Lord God of Israel*, make *confession vnto him, and shew vs now what thou hast done, hide it not from* the people. Say with Achan, [c] *Indeed I haue sinned against the Lord God of Israel, and thus, and thus haue I done.* He gaue God the glory, and so departed (no doubt) in Gods mercie: so also shall you doe.

[a] Gen. 3.
[b] Iosh. 7 19
[c] 20.

do, if you will follow his godly steps; lay open your hart this day, search your thoughts, and giue God the glory. Conceale not the truth, dissemble not with Malefactors, do not extenuate the hainousnes of your crime, the Lord is a searcher of the hart & reines. Seeing God hath brought your offence to light; Seeing he hath ordained the Magistrate; who is [d] *the Minister of GOD, to take vengeance on him that doth euill*, to punish you, giue praise & thanks vnto God; thinke it better to be ashamed here then hereafter before all the world, & before all the hoast of heauen; farre better it is to be punished here with a temporary punishment, then in the world to come, to be tormented in hell with euerlasting and endlesse tortures. Also, if you haue at any time confessed any thing to charge the innocent, for the clearing of your selfe, thereby to escape and bee at liberty, or for hatred and malice, burden not your selfe therewith, giue glory to God, and confesse the truth. If you haue hindred any man by taking away his good name, restore it him againe to your power. If you haue hurt any man in his goods, restore it vnto him againe, as much as you are able? and be truely sorry in your heart, for that you are not able to make restitution of the whole. If you know any malefactors, theeues, murderers, traitors, &c. be not partaker of their sins, but certify the Magistrate of them, and so pray to God for mercy,

[d] Rom. 3. 4.

Restitution.

Appeachment.

mercy, that he will giue you true and faithfull repentance, that he will not suffer your hart to bee bent to any vngodly way; committing your selfe wholly vnto his mercy. *See lib. 2. Cap. 3. Sect. 1.*

How the place of Peter *is to be vnderstood, where he saith*; Let none of you suffer as a murderer, or as theefe, &c. *and that God sometimes doth call men by this meanes.*

Sect. III.

Obiection.

1 Pet. 4. 15. *The Apostle sayth*, Let none of you suffer as a Murderer, or as a Thief, or as an euill doer, as a busie-body in other mens matters: *I hereby indeed, condemning all such, as die so. Now, alas! I die as a murderer, traitor, theefe, &c. an euill doer, I am in this number heere condemned.*

An

Answere.

THe Apostle condemneth not such; Onely hee giueth the Christian a Caueat, that none of them suffer as a Malefactor, for then could they not [a] glory in their sufferings. *For* (as the same Apostle saith) *This is thankes-worthy, if a man for conscience toward God endure griefe, suffering wrongfully:* [b] *for what praise is it, if when ye be buffeted for your faults?* becauſe [c] they ſhould haue deſeruedly incurred the puniſhment laide vpon them; they ſhould not ſuffer for the name of Chriſt, but for their owne deſerts, which yet is ſo farre from condemning a man, if he take his puniſhment patiently; that it is a means of his reclaiming into the ſheepfold. You haue for example the good Theefe, [d] who had liued very wickedly, and committed many heinous facts, for which hee was iudged to die by the magiſtrate: Yet this puniſhment, vnto him was the means to bring him to Chriſt, and to know God, whereby hee receiued ſpirituall comfort, that the innocent Lambe which ſuffered with him, Chriſt Ieſus, would [e] pitty his miſery, forgiue him his ſinnes, and bring him into Paradiſe, his heauenly kingdome: whereas otherwiſe he ſhould neuer haue forſaken his wicked life, but continued his courſe, and run on the high way to perdition. And ſo peraduenture had it beeno

a Galat. 6. 14

b 1 Pet. 2. 19

c 1 Pet. 2. 20

d Luk. 23. 40 41.

e 43.

with you; you would haue run on in the race of wickednesse, and gone forward in your sins, and still continued in that vngodly course without all repentance of godly knowledge, vnder the fearefull wrath of God. But now, by this meanes, he recalled you againe, hee made you know your selfe, hee brought you to repentance, and to the knowledge of his Sonne Iesus Christ our Sauiour, wherein if you [f] continue vnto the end, you shal receiue the crown of life. Consider therefore, how louing a Father the Lord is vnto you, and what a mighty God he is that can bring [g] light out of darkenesse, that can make bad things good, and that will, to his, turne all worst things to the [h] best. By this meanes God hath hindred Sathan of his purpose, who now made full account to haue kept you in his kingdom for euer; for hee hath made you of the bond-slaue of Sathan, a liuely member of Iesus Christ; of the childe of darkenesse, the child of light and euerlasting blisse.

[f] Apoc. 2. 20

[g] Esay 42. 16

[h] Rom. 8. 28

That the multitude of sinnes should not make vs faint-hearted.

Sect. IIII.

Oh

Obiection.

Yet (me thinkes) I am a rebellious wretch abounding with a whole sea of iniquities. I feele my selfe laden with a huge company of horrible sins, whereof euen the very least is sufficient, in iudgement, to throw mee downe to the euer-burning lake. My owne conscience doth beare witnesse against me, of my manifold and innumerable transgressions, of my securitie and senseleſſe blindeneſſe, committing sinne after sinne, both notorious to the world, and horrible before God. The thoughts of my heart rise vp in iudgement against mee: The vanitie of my flesh condemneth me: The wickedneſſe and heinousnes of my horrible deedes reiecteth mee from the Lords eies: All my wicked thoughts, words, and deeds, with the inward corruption of my nature, doe lie heauy vpon mee, and with their intollerable weight, doe euen presse my soule downe to hell.

Answere.

a Rom. 5. 20.

FEare not for all this, for a *Where sin* aboundeth, *there grace* aboundeth much more. Where there is the knowledge and feeling of sinnes, there is the remission and pardon of them: b *The Lord is good vnto them that trust in him, and to the soule that seeketh him.* This infinite goodnesse of God, is manifestly declared in the Scriptures, that we should euer think on the same, & haue hope, c *there is none good but one, euen God,* who is d good to Israel, yea, c *good & gracious*: f *The Lord is good, and a strong hold in the day of trouble, and hee knoweth them that trust in him.* So then, God being good in nature and essence, and that only good, he is ready to communicate his goodnesse with the humble and penitent soule, that groaneth and sigheth vnder the burden of iniquity, whose heart and hands be bathed in the bottom of repentance; if in faith with a sure confidence in Christs merits he require the same. g *If we acknowledge our sin, God is faithfull to forgiue vs.* Next his goodnesse followeth his loue, which is so great towards vs, that King *Dauid* being wrapt with admiration of the same saith, h *what is man, say I, that thou art mindefull of him, and the sonne of man that thou visitest him?* i *As a father hath compassion on his children, so hath the Lord compassion on them that feare him.* In the Prophesie of *Esay*, this

b Lam. 3. 25. *The goodnes of God toward sinners.*
c Mat. 29. 17 Luk. 18. 19. Mark. 10. 18
d Psal. 73.
e Psa. 119. 68
f Nahum. 1. 7

g 1 Ioh. 1. 9.

The loue of God toward sinners.
h Psal. 8. 4.
i Psa. 103. 13.

this loue of God towards vs, is compared to the loue of a mother, that most tenderly embraceth her owne child, which loue is the hartiest of all other. [k] *Can a woman* (saith he) *forget her childe, and not haue compassion on the sonne of her wombe?* (as you say, No;) *Though they should forget, yet will I not forget thee, saith the Lord of Hosts*: thereby declaring that God doth loue vs more tenderly, then doth the naturall Mother loue the fruit of her owne wombe. And this declareth the feruencie of Gods loue towards vs, in that [l] *hee spared not his owne son, but gaue him for vs all to death.* [m] *For so God loued the world, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.* [n] *Herein is loue, not that wee loued God, but that he loued vs, and sent his Sonne to be a reconciliation for our sinnes*: So [o] *God which is rich in mercy, through his great loue, wherewith hee loued vs.* [p] *Euen when wee were dead by sinnes, hath quickned vs together in Christ, by whose grace ye are saued.* Out of this goodnes and loue of God, springeth his infinite and maruellous great mercy towards vs. [q] *It is the Lords mercies, that we are not consumed, because his compassions faile not.* [r] *Let Israel waite on the Lord, for with the Lord is mercie, and with him is great redemption.* [s] *And he shall redeeme Israel from all his iniquities.* How many, or how great sins be (so they be not sinnes against the Holy Ghost) it maketh

[k] Esa 49.15.

[l] Rom.8.32.
[m] Ioh. 3.11.
1 Ioh.4. 9.

[n] 1 Ioh 4.10.

[o] Ephes 2.4.
[p] 5.

The mercie of God toward sinners.

[q] Lam.3.22.

[r] Psal.130.7

[s] 8.

k eth no matter, for sinne cannot so abound, but that the goodnesse, loue, and mercy of God, purchased for vs by the obedience and righteousnes of Iesus Christ, doth much more abound. Christ is stronger then the diuell, and his workes are more effectuall and forcible to saue vs, then are the workes of his enemie the diuell to destroy and ouerthrow vs: his holinesse and righteousnesse hath more power to iustifie vs, then hath Sin to condemne vs; and his integrity to wash vs, then the foule spirit to defile vs. This is he that is the t *Stronger man*, which bindeth and ouercommeth the *Strong man:* He taketh his armour from him, wherein he trusteth, to wit, Sinne, Death, and the Law. So that now the diuel hath no more power to hurt vs, neither by sinne, for Christ hath u washed vs in his bloud, and cleansed vs from all sinne; nor by death, for Christ when hee was dying, hath x swallowed it vp in victory: nor by the law, for Christ hath y fully satisfied it, in fulfilling the same, and in submitting himselfe vnto that curse that was ordained for vs.

t Luk. 11. 21.

v 1 Ioh. 1. 8.

x 1 Cor. 15. 4

y Mat. 5. 17. 4.

That late Repentance is good, if it be true Repentance: and how a man may iudge whether his Repentance be vnfained or not.

Sect. V.

Ob-

Obiection.

Late Repentance is seldome or neuer true Repentance: Alas, hitherto I wallowed in wickednesse all the dayes of my life, and now I cannot sin as in former time, by reason that my liberty is restrained, or that I am not mine owne man. I left not sin before sin left me: I feare least when I dye, this my late repentance dieth with me. For it is very iust, that hee that contemned God in his life, should be contemned of God in his death. It is the iust iudgement of God on the wicked, that dying, they should forget themselues, who liuing, did forget God.

Answere.

INdeede your case is no lesse dangerous then common: for the men of this our iron age, doe offer the flour of their youth to the diuell, and bring the lame and rotten sacrifice of their old age to God. In a word, when they cannot serue the diuel, they will be content to serue God. These frame a kinde of repentance

vnto themselues, which may iustly bee suspected. Yet notwithstanding enter you into your owne heart, and see whether you be truely sorrie that you haue mispent your time, whether you hate those sins you haue committed with a perfect hatred, for that thereby you haue [a] *grieued the holy Spirit of God*, and prouoked him to anger, and not so much for feare of his reuenge and wrath to be powred vpon you. Whether if you were your owne man againe, you would commit the like. Whether you are not willing to be reconciled vnto your aduersaries, to make restitution and recompence of such goods as you haue wrongfully gotten and detained. Or, if you bee not able to restore, whether you doe not acknowledge the fault; Whether it doth not greeue and vexe your very soule, to see, and to heare the horrible sins and outragious blasphemies that men commonly commit and belch out against the Maiesty of God, who hath bin so louing and so good a Father vnto them: and therefore, whether you will not vse any lawfull meanes to refraine and punish these notorious sinners and Malefactors (whether it bee by confession, iust accusation, or detection, or any other good and godly meanes) for the glory of God, and the peace of the Church. If you finde your self thus affected, then doubt not but that your repentance is vnfained and true, howbeit it be late. *Better late than neuer*, the Prouerb is. Consider

[a] Eph. 4. 10.

sider that the promise of remission of sinnes in Christ, is made without any terme of time: and therfore late Repentance may be true Repentance. [b] *If the wicked will returne from all his sinnes that he hath committed, and keepe all my statutes, and doe that which is lawfull and right, hee shall surely liue, and shall not die.* [c] *All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousnesse that he hath done, he shall liue.* [d] *Haue I any desire that the wicked should die, saith the Lord God? Or shall he not liue if he returne from his waies?* If Sathan stand before you, & accuse you of your vanities, and lay before you the daies of your looseneſſe, despaire not. Haue you spent thirty yeeres in vanitie? Nay, haue you spent forty or threescore; yea threescore and ten, or fourescore? despaire not: Reserue the rest of your daies, yea, if you haue not daies, reserue the rest of your houres, of your halfe houres, of moments, for Iesus Christ, and hee will make much of them: they are [e] *brands taken out of the fire*, and the [f] *remnant which is left.* Though there be no light in your candle, yet if it doth but smoake, Iesus Christ will not put it out; he will not quench the sparkles that are left in your [g] flax. Is your strong man become a reed? yet Christ will not breake that, such is his mercie. Oh, haue you a remnant left, euen a little remnant; & is that readie to die? yet [h] *be awake, and strengthen the things which remaine, that are*

[b] Ezc. 18. 21
[c] 22.
[d] 23.
[e] Zach. 3. 2.
[f] Apoc. 3. 2.
[g] Esa. 42. 3.
[h] Apoc. 3. 2.

are ready to dye, and Christ will saue you. It
i Luk. 15. 17. came no sooner into the i Prodigall Childes
heart, to goe and see his father; he had no soo-
k 20. ner directed his k feete towards home, but his
father ranne to meet him, embraced him, and
l 22. receiued him with great l ioy. Euen so doth
Christ, we are no readier to leaue and forsake
our sinnes, and to sue vnto Christ for mercy,
but hee is as ready to pardon and forgiue vs,
m Mat. 11. 28 and to grant mercy: m *Come vnto me all yee that*
are weary and laden, and I will ease you. Heere
you may cast anchor, in this port you may rest
n Mat. 7. 25. your selfe: now let the n waues beate, let the
windes blow, let Sathan assault you, yet are
o Rom. 8. 31. you harmelesse, your rocke is vnconquerable.
o Christ is on your side, what can preuaile a-
gainst you? not sands, nor rockes, nor stormes,
nor tempests, nor windes, nor waues, nor fire,
nor water, nor all the powers of Sathan,
p Mat. 16. 18 nor the p gates of
Hell.

Chap.

CHAP. III.

Comforts for such condemned persons, who feare and dread the rigor of the punishment they are enioyned to suffer.

What a man must doe to be eased of the painefull apprehension of death.

Sect. I.

AS God in this life doth punish the transgressions of his seruants with temporall punishments, least they should bee [a] condemned with the world. So now on your part, seeing you haue broken his lawes, and that the Magistrate hath found you out in your sinnes, the Lord will no longer forbeare the punishment due vnto your defert; which certainly is very necessary for the saluation of your soule, for so much as God turneth all things to the [b] best for them that loue him, although your corrupt iudgement and fraile flesh may peraduenture iudge otherwise. Now then learne to be wise, and take counsell what is best to be done. The worst that your sinnes can doe vn-

[a] 1 Co. 11. 32

[b] Rom. 8. 28

to

e Rom. 6. 23

to you, is to ly vpon you the iuſt e reward of death. The remedie is, of neceſſitie to make a vertue, and to beare that wiſely which you muſt needes abide. If you will haue the heart that ſhall contemne the force of death, prepare your ſelfe, not in your owne wiſedome which you haue found to be fooliſhnes alreadie, for it hath deceiued you, but in the wiſedome of the Lord, that your hope may be ſure. Aboue all things, ſtriue to attaine vnto true repentance, the firſt part whereof muſt be an

d 1 Sa. 24. 17. Ioſh. 17. 20.

d humble confeſſion of whatſoeuer things your conſcience can vtter, more then is reueiled. Wherefore ſpeake openly the truth, conceale nothing, and ſo ſhall you ſhunne the diuell, who euer is an enemy vnto truth, e *He that hides his ſin* (ſaith Salomon) *ſhall not proſper, but he that confeſſeth and forſaketh them ſhall haue mercy.* If we will find forgiueneſſe of our ſinnes, let vs caſt off the cloakes of ſhame, and confeſſe before heauen and earth, that wee haue ſinned, and what we haue done. God will once f reueale the ſecrets of all hearts; but if we ſpeake the truth now and ſhrinke not, then ſhall we reioyce that there is nothing of ours hid. Better ten thouſand times to receiue the reproach of fleſh, and glory of the Lord, then to turne away for one houre, and afterward receiue euerlaſting confuſion. Iohn Baptiſt preached to ſuch as g confeſſed their ſinnes. When the loſt Son called h heauen and earth

A knowledgement of ſinne the firſt part of true repentance.

e Pro. 28. 13.

f Apo. 20. 12

g Mat. 3. 6.
h Luk. 15. 21

to

to witnesse his great iniquitie, then hee found hope of pardon. When the good Theefe that was hanged with Christ, had confessed, in the hearing of all the Iewes; [i] We are rightly punished, and receiue things worthy of that we haue done; then entred hee into Paradise. It was the practise of old Adam to [k] hide his sin, but you are borne anew; this was the [l] sinne of Cain, but you are of a better stocke. And therfore if you haue bin partaker of any counsel, discloſe the conſpiracies of the wicked, vnburden your own conscience, make your heart glad, cast off the burden of your secret sinnes, purge the eyes of your minde, that you may see Christ; let true and vnfained repentance break forth in holy confession, shame the Lords enemies, and make the Church of God reioyce; and loe, your death will be comfortable vnto you; the holy spirit of God still strengthen you, and hold you vp, you shall not be dismaide, your [m] temptations shal be no greater then you shall be able to beare, and to ouercome them, and then you shall be blessed, then shall the closing of your eyes be the beginning of your light, and then shall death be your entrance into life. See *lib.* 2. *Chap.* 2. *Sect.* 2.

[i] Luk. 23. 41.

[k] Gen. 3. 8.

[l] Gen. 4. 14.

[m] 1 Cor. 10. 13.

How

How God ordinarily behaueth himselfe towards the elect in this life.

Sect. II.

PHysitians are wont to giue bitter potions and sharpe medicines to their curable patients; but vnto him that is vncurable, they giue what potion the patient himselfe affecteth and liketh best; euen so God doth chasten and correct his Elect children, and doth iudge them here, that they be not condemned with the world; whereas he letteth the reprobate runne on in his owne lust, whether his fancy will leade him, that his iudgement and condemnation may be the greater. [a] *If his children* (meaning Dauids) *forsake my law, and walke not in my iudgements.* [b] *If they breake my statutes, and keepe not my commandements.* [c] *Then will I visit their transgression with the rod; and their iniquitie with strokes.* And againe, [d] *as many as I loue, I rebuke and chasten.* And for the reprobate he saith, [e] *I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels*, which is a certaine and infallible token of their condemnation. Wherefore humble your selfe vnder Gods rod, and submit your necke vnder his yoke, knowing that hee dealeth mercifully with you, as a kinde and louing Father. Though the assault of death be strong, violent, and bitter, to the triall of your faith,

1 Cor. 11. 32

a Psal. 89. 30
b 31
c 31
d Reuel. 3. 19 Pro. 3. 11. Heb. 12. 5.
e Psal. 18. 12.

faith, yet call to minde, that Christ hath ouercome death and hell, hee hath broken the strength of this battell, he hath confounded the captaine of this host, and set vp the songs of triumph vnto all beleeuers, that wee may haue the fulnesse of ioy, and say with gladnesse; f *O death where is thy sting?* At the first sight, death seemeth terrible, and makes vs quake & shrinke: but when we sift it more narrowly, we shall see it so farre from doing vs hurt, that we shall find it a ready and present conuoy to conduct vs to Christ, with him to remaine for euer. g *Wee know* (saith the Apostle) *that if our earthly house of this Tabernacle bee destroyed, wee haue a building giuen of God, that is, an house, not made with hands; but eternall in the heauens*; intimating that no miseries may dismay the godly, that no danger can daunt them, yea, that present death cannot discourage them: For they know that their habitation is in heauen, that by faith they are vnited vnto Christ by an indissoluble bond, and that at length (maugre their enemeies) they shall be incorporated Citizens of that heauenly Hierusalem which is aboue; where no vncleane and hatefull thing shall enter. *See lib. 1. cap. 2. sect. 3. & lib. 2. cap. 5. Sect. 22.*

f 2 Cor. 15. 55.

g 2 Cor. 5. 1.

That the continuance of torment should not make vs afraid, or vnwilling to die.

Sect. 111.

Obiection.

Alas! the torments which I am enioyned to suffer, are intollerable, I shall die of a lingring death, how shall I be able to indure it? If I should die quickly, it would not grieue me so much.

Answere.

YOur lingring from Resolution, doth aggrauate the greatnesse of your deserued punishment, whereas if you were prepared and resolute, your paines would not seeme halfe so grieuous vnto you wherefore, for your comfort, and that you may attaine vnto this resolution, I will insist vpon one example, and apply the same vnto you particularly, if you will giue eare and marke it well. *Dauid* the King [a] sent *Ioab* to number all the people of *Israell* and *Iudah*, *from Dan vnto Beersheba* [b] *Ioab* would dissuade him from his purpose: not-

[a] 2 Sa. 24. 1.
[b] 3.

c *Notwithstanding the Kings word preuailed against Ioab, and against the captaines of the host,* so saith the Text. Wel, the people were d numbred, & God was e therfore offended. Now to you, when you were first tempted to commit such an heinous offence & foule deede as you haue done; Doubtlesse the spirit would haue disswaded you from your euill intent, and your conscience did pricke you, and shew you the grieuousnesse of the fact, notwithstanding you gaue no eare to *Ioab*, to the spirit, and to your own conscience; but wilfully, hauing no regard of your honesty, and credit, neither weying the anger of God, committed your selfe to the danger, and perpetrated the fact, wherefore God is iustly offended with you. Then followeth the intent. What was Dauids intent when he caused the people to bee numbred? Surely he meant no harme, but of pollicy to number them, f *to know the number of the people*, that hee might know his power: Such was the pride of his hart. But what was your intent? The betraying of your country; the destruction of your Prince; The murdering of your Brother; the robbing of your neighbour, or such like; You cannot denie it: So then, if God was iustly angry with *Dauid*, how much more might hee iustly condemne and vtterly forsake you; your fact being farre more horrible and wicked, then was the offence of *Dauid*. Now to *Dauid* a-

c 4.
d 9.
e 11.
f 2 Sa. 24. 2.

g 2 Sam.24.9

againe; When g *Joab deliuered the number and summe of the people vnto the King*, all was well, thought *Dauid*. But alas, good man it was not long ere God had awakened out of his sleep, & began to bestir himselfe. How then fared it with *Dauid?* then *Dauids* hart smote him, saith the text. Thus we see when sinners promise most ease and rest, most quietnes and plenty of peace vnto themselues, euen then beginneth the tragedy when it is least looked for. His heart was smitten. Oh in what a case was hee then! his heart aked, his spirit groned, his soule bled, for sorrow that he had so grieuously offended the Maiesty of God; his conscience cryed out against him, Who can declare what things he felt within? yet was not his sin so grieuous as yours. But what did hee in this agony? did he despaire? No, he humbled himselfe before the face of God, & acknowledged his offence, saying, h *I haue sinned exceedingly in that I haue done, Therefore I beseech thee now Lord, take away the trespasse of thy seruant, for I haue done very foolishly*: you heare how he stepped vnto the heauenly throne, humbly confessing his trespasse, & desiring forgiuenes & mercy, and therefore obtained mercy. But I pray you when you had committed the deed, did you not think that all was well? that it should neuer haue bin knowne? Ah, but sweet meate must haue sower sauce. Well, when GOD had awakened, when you were taken, what remorse

When sinners doe cry peace, then begins the warre.

h 2 Sa.24.10

remorse of conscience did you suffer? were you disquieted in spirit, and sorry you offended God, as Dauid was? If you were not, you ought to be; the Lord giue you grace to doe so. It remaineth then, that you prostrate your selfe before the face of Almighty God, acknowledging your offences, and craue mercy and pardon for the same, by the merits of Christ, and doubtlesse you shall haue mercy, as Dauid had. But how had Dauid mercy? The Lord condemned him not (as hee might iustly haue done) neither did hee vtterly forsake him, yet he punished him, and that most grieuously, with temporall punishment, by an offer that was made. *For* i *the word of the Lord* (saith the text) *came vnto the Prophet Gad, Dauids Seer, saying,* k *Goe and say vnto Dauid: thus saith the Lord, I will offer thee three things, chuse thee which of them I shall do vnto thee. So Gad came vnto Dauid and shewed him, and said vnto him, wilt thou that seauen yeeres famine shall come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land: Now aduise thee, and see what answere I shall giue to him that sent me; And Dauid said vnto Gad, I am in a wonderfull straight: Let vs now fall into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.* Thus we see how Dauid, when hee heard the definitiue sentence of punishment denounced against him, when he

i 2 Sa. 24. 11.
k 12.
l 13.
m 14.

was in a hard straight, did not fret and fume; stampe, and stare, & crie out against the Lords iustice, neither did he shew any token of impatience, but wholly recommended himselfe vnto the Lord, with a firme faith, and a liuely hope: ([n] *for his mercies are great*, saith he) blessed Dauid therfore. Euen so, it is not for you to bid the Lord battaile (as it were) by your impatiencie; by your wailing and weeping, by your mutterings and murmurings, or by any other your discontentments, but after the example of Dauid, commend your selfe vnto the Lords hands, and trust in his mercies; *for his mercies are great.* Now to the punishment. [o] *So the Lord sent a pestilence in Israell, from the morning, euen to the time appointed; and there died of the people from Dan to Beer-sheba, seauentie thousand men.* A grieuous, certainely, and bitter punishment: Yet your punishment is lesse, although your offence were greater. Wherefore you are to thanke God, and greatly to praise his holy name, for that he hath shewed you more and greater mercy, then hee hath shewed to his owne seruant Dauid.

[n] 2 Sa. 24. 14.

[o] 2 Sa. 24. 15.

That God oftentimes dealeth more mercifully with vs, then we doe perceiue he doth.

Sect. IIII.

Obiection.

Yea, But Dauid himselfe died not, the plague did not touch him, and therfore my punishment is greater, and farre more grieuous then was his.

Answere.

CErtainely, the punishment due vnto your transgression & offence, is, or should be greater then that which was due vnto Dauids, if the Lord in his iustice should deale with you; yet haue not you so grieuous a punishment inioyned you to suffer: as Dauid had, the Lord therein dealing more mercifully with you. Touching that you say: Dauid himselfe died not; true it is indeede, and yet was his punishment neuer the lesse, for so much as Dauid was a King; and vnto kings the liues of their Subiects are as precious and deere, as their owne liues, yea, and more too; for the King oftentimes putteth himself and his kingdome in danger, in the defence of his subiects. Yea, the holy ghost saith, that [a] *Dauid spake vn-* [a] 2 Sa. 24. 17.

to the Lord (when hee ſaw the Angell, that ſmote the people) and ſaid: Behold, I haue ſinned, yea, I haue done wickedly: But theſe poore Sheepe, what haue they done? let thy hand I praythee, bee againſt mee, and againſt my fathers houſe. Thereby declaring the care that hee had for the preſeruation of his innocent ſubiects, yeelding himſelfe to ſuffer the puniſhment due vnto his offence. So then by this example, you ſee how God puniſheth the breakers of his ordinances and lawes in this world, with temporarie puniſhment, to the[d] end he may find nothing in them worthy of blame or reuenge, in the world to come: wherefore you muſt not iudge harder of your caſe, thā you haue cauſe: you are but one ſtep from the heauenly Ieruſalem, and that is, to die willingly and well: ſpeak forth the ſecrets of your heart, and giue[d] God glory, commit your ſelfe wholly vnto his will whom you haue offended, euen God, and aske forgiueneſſe and pardon, through the merits of Ieſus Chriſt our ſauiour, and you ſhall find comfort in your ſufferings, and afterward euerlaſting happineſſe; [d] *for his mercies are great.*

b 1 Co. 11. 32

c Ioſh. 7. 19.

d 2 Sa. 24. 14.

Chap.

Chap. IIII.

Comforts for perſons wrongfully condemned to Death.

That, becauſe we haue deſerued death by our manifold ſins, we ought to die willingly, though otherwiſe wee be innocently condemned.

Sect. I.

WHoſoeuer ſhall conſider what man is in himſelfe, cannot iudge otherwiſe, but that, if hee indure all the miſeries of this life, and eternall torments in the world to come; hee ſuffereth no more then he hath deſerued, being as it were the ſworne enemy of GOD: at vtter defiance with him, euer contradicting and repugning his holy will: for our ſences are ſwords to fight againſt him, our words blowes, and our workes wounds; yea, our body, that ſhould bee the Temple of the holy Ghoſt is a ſink of all vncleannes; our ſoule a moſt riotous and rebellious enemy vnto God; our vnderſtanding quicke to repreſent

What man is in himſelf.

vnto the will, instruments of sinne; our will a common curtezan, coueting and lusting after euery offer that she likes; our memory, a register of wickednes, for our sinfull thoughts and fantasies to feede vpon: finally what part of our body, what power of our soule, whereof God hath giuen vs the vse, but we daily abuse to his dishonor? warring against him, with his owne weapons, and imploying our life, motion, and being, to the continuall prouoking of him, in whom wee [a] liue, moue, and haue our being? howbeit indeed we doe but throw dust at the sunne, which lighteth in our owne eies, and kicke against the prick. You must not therfore complain of your rough handling, no not though you were worse dealt with, for so much as you haue deserued, not only temporal death of the body, but also eternall damnation, both of body and soule, by your grieuous sinnes, whereby you haue offended the Maiestie of God, & prouoked him to anger: let vs not say, I am innocent, I am righteous, I haue not done any thing worthy of death. O let vs not play the Pharises! [b] *The wages of sin is death*, if we die, then haue wee but our desert, for wee cannot deny but that we haue sinned. There is no righteousnesse in Man. This was the fooles paradise, into which the [c] Galathians were brought, who sought their perfection in the flesh.

[a] Acts. 17. 28.

[b] Rom. 6. 23.

[c] Galat. 3.

Take heede then, *Paul* counteth thee a foole

foole that goest this way to worke. This is a stolne feather, it belongeth to a better Bird: it is the armes-royall of our grand Captaine Iesus Christ, it is the ensigne wherewith hee triumphed ouer his enemies, [d] *which of you can rebuke mee of sin?* Oh let vs not rob Christ of his honor! let vs not make gods of our selues; for [e] who is good but God? let vs not forget whose children we be! O earth, earth, earth, that thou shouldest thinke so well of thy selfe; [f] *who can say, I haue made my hart cleane, I am cleane from sin?* the more we seeke to cloake our sins, the more they doe appeare. Wherefore, so iudge you of this your punishment, as of the rod of our heauenly father chastising your sins which you ought to beare patiently, magnifying the Lords goodnes and mercies towards you, for that hee correcteth you but with a temporall punishment, [g] *If wee would iudge our selues* (saith Paul) *we should not be iudged.* [h] *But when we are iudged, we are chastned of the Lord, because we should not be condemned of the world,* yet notwithstãding, cõcerning this fact which is falsely imputed vnto you, for which also ye are innocently adiudged to die, happy are you and blessed, & blessed shall be your portion, if you suffer this your iudgement willingly & patiently; [i] *Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdome of heauen:* he hath spoken it that will neuer chãge. Take it patiently then, for [k] this is acceptable vnto

[d] Ioh.8.46.

[e] Mar.10.18. Luk.18.19.

[f] Pro.20.9.

[g] 1 Cor.11. 31.

[h] 32.

[i] Mat.5.10.

[k] 1 Pet.2.29

vnto the Lord: Murmure not, howbeit you be ignorant of the cause of your punishment; know that you are punished iustly by this, in that you are iudged by him, whose iudgements can neuer be vniust.

That wee must not reuenge our wrongs.

Sect. II.

THough others bee guilty of this your iudgement, suffering and death, as being the principal Actors, Procurers, or Fauorers of the same; yet you must willingly forgiue them, and in any case beware that you do not breath after Reuengement: [a] *Vengeance belongeth vnto mee, I will recompence, saith the Lord.* It is Gods office, we must not intrude our selues, we may not vsurpe Gods office. [b] *The Lord shall iudge his people.* We must not be our owne caruers, wee must not reuenge but leaue it vnto God, & to his ministers, whom he hath appointed to execute iudgement and iustice; [c] *He that seeketh vengeance shall finde vengeance of the Lord, and he will surely keepe his sins.* [d] *Forgiue* therefore *thy neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiuen thee, also when thou prayest,* saith Syrach according

[a] Heb. 10. 30. Deut. 32. 35. Rom. 12. 19.

[b] Heb. 10. 30

[c] Syra. 28. 1.

[d] 2.

cording to that of our Sauiour Chriſt, e *If ye forgiue men their treſpaſſes, your heauenly Father will alſo forgiue you.* f *But if you doe not forgiue men their treſpaſſes, no more will your Father forgiue you your treſpaſſes.* So farre ſhould wee bee from reuenge, that we ought to pray for our enemies. *Moſes*, when the children of Iſrael had euill intreated him, and murmured againſt him; when they were plagued therefore, hee prayed vnto the Lord, ſaying, g *If thou wilt not pardon their ſinne, I pray thee race mee out of thy booke, which thou haſt written.* Chriſt alſo, when his enemies perſecuted and crucified him, cryed to his father, ſaying, h *Father forgiue them, for they know not what they do.* Thus did Chriſt, and thus he commanded vs to doe: i *loue your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which hurt and perſecute you.* Stephen that holy Martir, whē he was ſtoned to death, k *he kneeled downe and* (as a faithful ſeruant of Ieſus Chriſt) *cried with a loud voice, Lord, lay not this ſin to their charge.* Thus you ſee that you muſt not hate them that apprehend and accuſe you, albeit falſly, nor thē that iudge & condemne you though wrongfully, neither yet your executioner: but you muſt loue them, and pray for them: l So God commanded, ſo m Chriſt preſcribed, ſo Chriſt himſelfe did, ſo did o Moſes, ſo did p Stephen, ſo did q Paul and others. Wherefore ſhould not you follow their precepts & examples? If you be

e Mat. 6.14.
f. 15.
g Exo.32.32
h Luk.23.34
i Mat.5.44.
k Acts. 7.60
l Leu. 19.18. Deut.22.1.
m Mat.5 44. Luk.6.27.
n Luk.23.34.
o Exo.32.32
p Acts.7.60.
q 1 Cor.4.18.

be a Disciple, you must follow your Master; If you are a seruant, you must obey your Lord: and if you be the childe of God, you must doe like Gods childrē, you must follow their steps; not forgetting how dangerous it is to auenge our selues, for r *with what measure ye mete, it shall be measured vnto you againe*, as appeareth in the Prophecie of Ezechiel, f *Thus saith the Lord God, Because Edom hath done euill, by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them:* t *Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate, &c,* u *and they shall know my vengeance, &c.* Reade out the whole Chapter.

r Mat. 7. 2.

f Eze. 25. 12.

t 83.

u 14.

Comforts taken from the examples of them that haue beene innocently adiudged to die.

Sect. III.

Obiection.

Alas, I haue great wrong, and am very hardly dealt withall: I am falsely accused, violently apprehended, wrongfully imprisoned, and innocently condemned to die the death. A hard & heauy case.

Answere.

Answere.

TRue it is: I grant your case is hard and heauy, but yet not so hard, nor so heauy as you take it: You say you haue great wrong, and are very hardly dealt with; admit this, so were all the Prophets & Apostles, and generally all Gods children before you: you are falsly accused, so were [a] Naboth, [b] Daniel and others: you are violently apprehended, so were they also, so was [c] Ioseph before them, and infinite others. You are wrongfully imprisoned, so were they likewise, so was [d] Iohn Baptist: Lastly, you are innocently adiudged to die, so were all these, Naboth, Daniel, Iohn Baptist, & Steuen, yea most of the Prophets & Apostles. Wherfore your case is not so lamentable as you take it, for it is a common thing in the scriptures, among the children of God, to see the iust oppressed by the vniust, to see [f] *The wicked deuour the man that is more righteous then he*, and to see the innocent & holy man put to death by the enemies of God, and of the Crosse of Christ. Now it remaineth that you do like one that hath his house a fire, burning all in a flame, so that it is impossible to be extinguished or quenched; who will throw out and fetch from thence al his treasure and iewels, that so hee may with them build another house. So must you doe, let your old ruinous house burne, let it perish, seeing it may not be other-

[a] 1 Ki. 21.13.
[b] Dan. 6.13.
[c] Gen. 39.17
[d] Mat. 14.3.
[e] Act. 7.57.
[f] Heb. 1.13.

Note.

otherwiſe, onely thinke and beſtirre your ſelfe how you may ſaue your treaſure, and your iewels; I meane your ſoule, by a true and conſtant faith in Ieſus Chriſt our Redeemer, that ſo at the reſurrection of the iuſt, you may com vnto a new houſe, that cannot periſh, but remaineth immortall for euer; for then you ſhall haue an incorruptible and a glorious bodie, which ſhall not be ſubiect to griefe, paine, ſorrow, neede; and trouble, but inioy euerlaſting peace and bleſſedneſſe.

Comforts taken from the example of our Sauiour Chriſts innocent ſufferings: with a briefe declaration of the ſame.

Sect. IIII.

Obiection.

Yet me thinkes I can hardly brooke theſe wrongs, for they are intollerable. Who can beare ſo many iniuries? So many reproches? Yea the ſhame of the world and death it ſelfe, hauing committed nothing worthy theſe iniurious dealings? If I were a malefactor, it would not grieue me to be vſed thus.

Anſwere

Anſwere.

YEa, then ſhould it moſt of all grieue you, for you could not haue ſo much comfort & [a] ioy in your ſuffrings, hauing deſerued the ſame: whereas now being innocently condemned, you may reioyce in your afflictions, [b] *in as much as you are partaker of Chriſts ſufferings*. Looke vpon him & follow his ſteps. Who was more honorable or mighty then he? who was verie [c] God, euen the [d] Son of God, [e] *who being in the forme of God, thought it no robbery to be equall with God.* Who was more innocent then he? ([f] *He did not ſin, neither was there guile found in his mouth,*) euen by the confeſſion of the iudge himſelfe who cõdemned him, *Pilate* I mean, who [g] *tooke water and waſhed his hands before the multitude, ſaying, I am innocent of the bloud of this* IVST MAN: *looke you to it.* His whole life was nothing but a perpetuall ſuffering, wherein he was [h] wearied, [i] hungred, and [k] thirſted, he was [l] baniſhed, [m] ſlandered, and [n] perſecuted; he was [o] tempted, he [p] faſted and [q] watched, he [r] laboured, [s] preached, and [t] prayed; he [u] ſorrowed, [x] grieued and [y] ſweat water & bloud; yea, he that is [z] holy, harmeles, ſeparate from ſinners, & made higher then the heauens was [a] betrayed by *Iudas*, [b] forſaken by his Apoſtles, [c] apprehended by the Souldiers, without cauſe [d] exclaimed againſt, wrongfully [e] accuſed,

[a] Galat. 6. 14
[b] 1 Pet. 4. 13.
[c] Mat. 1. 23.
[d] Pſal. 2. 7 Ioh 3. 16.
[e] Phil. 2. 7.
[f] Iſay. 53. 9. 1 Pet 2. 22. 1 Ioh. 3. 5.
[g] Mat. 27. 24
[h] Ioh. 4 6.
[i] Mat. 21. 18.
[k] Ioh. 19. 28.
[l] Ioh. 1. 13.
[m] Ma. 11. 18.
[n] Mat. 22. 16
[o] Luk. 4. 1.
[p] Mat. 5. 2.
[q] Mat. 26. 40
[r] Marke. 6. 3
[s] Luk. 4. 31.
[t] Luk. 22. 44.
[u] Mat. 26. 38
[x] Mar. 14 33
[y] Luk. 22. 44
[z] Heb. 7. 26.
[a] Mat. 20. 49
[b] Mat. 14. 50
[c] Mat. 26. 57
[d] Mat 27. 40
[e] Mat. 26. 60

cused, and vniustly [f] condemned to die; being haled from [g] seate to seate, as if he had beene some notorious Malefactor, and from [n] Iudge to Iudge, yet suffered hee all things patiently. He suffered many [k] taunts and checkes, hee was [l] stripped, [m] buffeted and [o] spit vpon. He was [p] blind-folded, [q] mocked, and disdainfully [r] crowned with thornes: Hee was [s] crucified, [t] tormented, and [u] wounded; He became [x] accursed of God, [y] sustained his wrath: And at last, being the [z] *innocent Lambe of God*, being the [a] Lord and giuer of life, and being the [b] *Iudge of the quicke & the dead*; he died a most shamefull death, hauing sentence thereunto, at the hands of a most false Iudge, a painted wall, one that had more respect to the cómon applause of the malignant, then vnto iustice. What Christian heart can think much to suffer; being moued by this example of him that suffered so much for his enemies? He hath giuen vs such a [c] president, in suffering for vs, as it must needs seeme little whatsoeuer wee suffer for him. There is no greater intisement vnto loue, then to preuent the louer; & too hard is that heart, that if it would not request loue, is not content, at the least, to requite it: there was neuer any, that either sought so much, or bought so deare the loue of any creature, as [g] Christ did ours. What hath a man more then riches, honor, and life? All this spent Christ in winning of vs; as for his riches, hee that [h] created

[f] Mat. 27. 24
[g] Mat. 27. 19
[h] Mat. 26. 56
[i] Mat. 27. 2.
[k] 1 Pet. 2. 23
[l] Luk. 23. 29.
[m] Mat. 27. 28
[o] Mat 27. 30.
[p] Luk. 23. 64.
[q] Luk. 23. 29.
[r] Luk. 23. 29.
[s] Mat. 27. 35.
[t] Mat. 27. 29
[u] Ioh. 18. 15.
[x] Gal. 3. 13.
[y] Mat. 27. 46
[z] 1 Pet. 1. 19.
[a] Ioh. 1. 4.
[b] Acts. 10. 42
[c] Phil. 2 8.
[d] Mar. 27 24.

[e] Col. 1. 21.
[f] 1 Pet. 2. 21.

It is a hard heart that cannot requite loue with loue.

[g] Ioh. 15. 13.
Galat. 2. 20.
Ephes. 5. 2.
[h] Ioh. 1. 3

ted all things; was borne and died naked, concerning his honors, he that [i] *thought it no robbery to be equall with God*, was sorted and executed with theeues; touching his life, hee that is [k] Lord of life, was bereaued therof, by a most vilde, despitefull, and shamefull death. Shall the loue of a mortall friend, not onely moue vs, but enforce vs to loue him againe? shall his perills for vs make vs eager of perills for him, because therby, both our loue to him is best witnessed, and his loue to vs most confirmed? and shal not this loue of an immortall Louer, who tendreth vs more then our selues, and in all respects deserueth to haue his loue counteruailed; shall it not I say, be able to enflame vs with desire to suffer with him, and for him, to testifie our affection, with continuing the same in the midst of our afflictions whatsoeuer? Let not therefore the crosse aduentures that betide you, dismay you; Let not the cruelty of your enemies, the sharpnesse of your miseries, the continuance of your afflictions daunt your courage, Follow the example of your grand captain, who [l] *when he was reuiled, reuiled not again; when he suffred, he threatned not, but committed it to him that iudgeth righteously*: why should you complain of your bad vsage, seeing your Lord and Master was thus cruelly handled? Is the [m] Disciple aboue his Maister? or the seruant greater then his Lord? If they haue done thus to the [n] *greene tree, what*

[i] Phil. 2. 9.

[k] Ioh. 1. 4. *Note well.*

[l] 1 Pet. 2. 23.

[m] Mat. 10. 24 Luk. 6. 40. Iohn. 13. 16. Iohn. 15. 10.

[n] Luk. 23. 31

shall be done to the drie? If Christ hauing deserued nothing, did suffer so horrible, so bitter, and so grieuous torments, why should we his seruants, who haue so often, by our enormous sinnes, and wicked deedes offended God, and prouoked his wrath against vs, & so often deserued hel; why should we, I say, repine, frown and grudge to suffer some small punishment, seeing it is the Lords will we should doe so? Yea, why doe we not suffer any temporall affliction willingly, cheerely, and ioyfully?

Chap. V.

Comforts, for such as suffer Persecution, or Death, for the testimony of a good conscience, in matters of Religion or Iustice.

Whereof it commeth that the wicked doe persecute the godly.

Sect. I.

AS the Ship, while it roueth vpon the maine Sea, much like a castle, or a Common-wealth, standing by it selfe, hauing all the sayles hoysed

hoysed vp, swolne with the winde, and the banners displayed; with a very pompous and magnificent shew, danceth and skippeth vpon the waues, alluring euery passenger to behold & admire her pride: but when she is come to the hauen, the sails being gathered, the bāners taken in, & the ankers cast, she lieth quietly, in the rode, the searchers ransack her, & force her to pay custome: thē is she little regarded or set by: euen so fareth it with the children of God, when they roued in riot, & sailed vpō the swelling surges of worldly vanities, following the tyde of a conscienceles course, ranged at their pleasure without cōtrolement, & had the fauorable gale of authority to waft them foreward, and the seemely sale of Honour and Pomp, to make them dance and skippe; then were they admired of the people, and esteemed as excellent personages, honest men, and good-fellowes; but now yeelding at length vnto the calling of God, hauing retired themselues into the Port of a religious Profession, of a holy & innocent conuersation in the feare of GOD, they are straightly searched and sacked, their sailes gathered, their wind become boistrous, and tempestuous, their glory disgraced, and themselues exposed to infinite and innumerable calamities, and little or nothing esteemed. The [a] blind man, so long as he continued in his blindnesse, was neuer molested nor called in question: but so soone as his eies were ope-

The world rageth against the children of God, when they forsake it.

[a] Ioh. 9. 6. 18.

ned, then both hee and his parents were presently conuented. The b lame cripple that was diseased eight and thirtie yeares, had lain long at the Poole of Bethesda, and all that while no man rebuked him; but so soone as Christ had c cured him, as he did execute his commandement, the Iewes reprehended and rebuked him for carrying his bed on the Sabboth day. So the diuell seekes to blast our Religion and profession in the bud, before it grow either to flower, or fruit, and therefore doth he continually persecute vs, which notwithstanding is a very good signe that we are deliuered out of his power, otherwise he would neuer pursue vs so hotly. So then, seeing wee are in the right way, let vs runne on, and constantly continue our course vnto the end: They that will take the start of profession, are like wild colts that are frighted with shadowes, seeing they feare tribulation in this world, which indeed is but a shadow, in respect of that in the world to come. It is not for him that will be a christian to regard the slanders & scornings of men, or to abandon his holy profession for their sakes, seeing it is but a slender excuse, to alleadge the feare of words of a subiect, as a iust impediment of not performing our duty to our soueraigne. It were a great folly of the blind to deride and scorne others, because they see; or for the cripple to cõtemne those that are sound of limbs, because they limp not; but much more

b Ioh. 5. 5.

c 8.
d 10.

The Diuell enuious of our well doing.

How absurd backsliders be.

Note.

ſottiſhneſſe were it for a man that ſeeth, to go blindfold, or to put out his eies for the blind wretches ſcoffing; or for the ſound man, to halt or maime himſelf for the cripples ſaying? He that leads an holy life, & walkes vprightly in the feare of God, is deſpiſed and ſcorned of him that followeth after vanity, and treadeth infamous paths: but e *hee that dwelleth in heauen ſhall laugh them to ſcorne, the Lord ſhall haue them it deriſion.* When we giue our names vnto Chriſt, & become his Diſciples, then do we enter into a rough profeſſion, (like a grape to the vine-preſſe) that is, bound to be at continuall defiance & enmitie with the vanities, pleaſures, and praiſes of this world; and therefore, what can wee looke for at the hands of the worlds friends, but hatred and perſecution?

e Pſa. 2. 4.

The more the waues and billowes beat againſt the rocke, the more they are broken & turne into a vaine fome or froath, and yet the rocke neuer the weaker. So let the malice of our aduerſaries rage againſt vs, our rocke is impregnable if we cleaue vnto it; hurt themſelues they may, but cannot harm vs; the Iewes f *their hearts braſt for anger, and they gnaſhed their teeth* at Stephen, and yet was he nothing mooued or certified at their furious ſpight: we muſt make no more account of the obloquies and reproches of our enemies, than this holy Martyr did of the malice and madneſſe of the Iewes.

f Act. 7. 54.

That we must patiently suffer persecution and affliction for Religion or iustice sake, and why?

Sect. 11.

COunterfeit gold feareth the touchstone; If we feare triall, it is because wee are counterfeits, full of incredulitie and vnbeleefe. If we had builded vpon the [a] foundation Christ Iesus, [b] *gold, siluer, & precious stones:* we should not be afraid that our works should bee made manifest in the day of the Lord, but being perswaded in our conscience, that we build [c] *with hay, straw, and stubble,* we cannot chuse but be timorous & fearefull to come neere the fire, least there should be any triall made of our workes, or that our faith should melt away in temptation, as waxe against the Sunne, and thereby make it manifest, that it was false and counterfeit beleefe: The house that is builded on a Rocke, will not feare the fall of raine and haile, or the blasts of winde, or the beating of the waues: the meadow or field which hath sufficient moisture, will not feare the drought and heat of summer; Neither wil the tree that is planted by the waterside, feare least his leafe wither: nor we feare the brunt and heate of persecution, if our faith bee strong and liuely, especially considering how profitable and necessary they are vnto vs. Affliction is not onely the liuery and cognisance

1 Cor. 3. 11. 12.

Ibid.

The constant Man neuer feareth the Triall.

Affliction is Christs liuerie.

sance of Christ, but the very principall & roial garment which himselfe was clad with in this life. A souldier reioyceth to put on his Captaines harnesse; and a Disciple cannot mislike to be like his Maister: In vaine doth he claime the name of a Christian, that will not imitate Christ. If we be christians, Afflictions must be our coate, and Persecution our liuery. He is an vndutiful and vngracious child that is ashamed of his Father: he is a malepert seruant that refuseth to weare his masters liuery: and he of all others, a most vngratefull creature, that doth not willingly & ioyfully accept the liuery of God his Master. *Uriah* the Hittite, when *Dauid* bad him [d] *goe into his house*, and wash his feet, and so to take his ease, he like a true Israelite answered, [e] *The Arke, and Israel, and Iudah, dwell in tents, and my Lord Ioab, & the seruants of my Lord abide in the open field: shall I then goe into mine house to eate and drinke, and lie with my wife? By thy life, and by the life of thy soule, I shall not doe this thing.* He thought it an odious thing, to haue better lodging then the Arke of the Lord, the Captaine of the hoste, and his fellow-souldiers, and therefore hee lay not on a soft bed, but on the ground, [f] *at the doore of the Kings Pallace*: So our Arke, euen our Captaine Iesus Christ, & our fellow-souldiers the martyrs lay on the bare ground, and suffred great afflictions and persecutions, and will we looke to lie and fare better then

d 2 Sa. 11. 8.
e 11
f 9.

they die? Shall Christ lie in the manger, and we ruffle it out in our pallaces? Shal he mourn in sackcloth, and we bathe in pleasure? Shall he, fighting in our defence, be wounded and crucified among theeues, and shall we disport and solace our selues with fond and vaine delights? Shall he be pierced through with the sword of Gods iustice for our sinnes, and shall we be vnwilling to suffer any thing for our selues? Oh vnnaturall Children that we are! that hauing before our eies the most blodie slaughter of our Sauiour, we being by his bloud like Pelicans younglings, ruined, and raised to life from death, will not ye learne the greatnes of Gods loue, nor consider how greatly we are bound vnto him, & how much we ought to suffer for his sake, that regarded not his own life, to saue vs? *See lib. 2. c. 4. sect. 4.* Whatsoeuer we suffer for him, it is much lesse then he suffered for vs, so that it is impossible for vs euer to come out of his debt. Wee owe our selues wholly for our first making and what can wee adde more for our redeeming, especially seeing we were not so easily redeemed, as we were made? In our creation Christ gaue vs our selues, in our redemption he gaue vs himselfe, thereby restoring vs to our selues. Therefore thus giuen at the first, and restored againe when we had lost our selues, we owe our selues for our selues; and owe our selues twice. But now what shall we repay vnto our Lord

Oh note.

Note.

Lord for himselfe? Though we could repay our selues tenne thousand times, what are we in comparison of Christ the Sonne of God? so then, though we had as many liues to spend as drops of bloud to shed, we could not recompence his loue: and how willing then should wee bee to say with *Peter*, [g] *Though I should die with thee, I will in no case denie thee.* And with [h] *Thomas*, *Let vs also go that we may die with him.* The seruant for forty shillings will hazard himselfe in his masters perils, and fight his quarrels; and the dog, an vnreasonable creature, by the instinct of nature, for a bone, or a crust of bread, will runne vpon the sword in his masters defence, though the danger be neuer so desperate. And shall wee bee more vnthankfull then an hireling? and more vnnaturall then a bruit beast? And that towards him that hath bin so bountifull vnto vs?

[g] Mat 26.34 Mat.14.31.
[h] Ioh.11.16.

That it is a blessed thing to suffer persecution for Religion or Iustice sake.

Sect. III.

THE long and continuall experience of Gods Children subscribeth vnto this truth of the holy scriptures, [a] *that we must throu*

[a] Act. 14.22.

through many afflictions enter into the kingdome of God. This is the lot of the faithfull. So the [b] *author & the finisher of our faith,* Christ Iesus himselfe was [c] made perfect. Into this [d] similitude we are likewise predestinat, that we shold first * die with him, and then raigne with him, for, [e] *all that will liue godly in Christ Iesus shall suffer persecution.* Let vs not refuse therefore that condition of life, in which wee haue the felowship of all the saints of God: but let vs remember, that our master Christ hath straighly charged vs, [f] if we will be his disciples, there is no remedy, we must needs take vp his Crosse daily, and follow him. [g] *Blessed are they* (saith our sauiour Christ) *which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen:* [h] *Blessed shall ye be when men reuile you; and persecute you, and say all manner of euill against you for my sake, falsly.* [i] *Reioyce & be glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you.* [k] *Blessed are ye when men hate you, & when they separate you, and reuile you, and put out your name as euill, for the son of mans sake.* [l] *Reioyce ye in that day, and be glad, for behold, your reward is great in heauen.* So saith Christ, who is the truth it selfe, and cannot lie. And so say the Apostles after him; [m] *Blessed is the man that indureth temptation* (that is, affliction or persecution, whereby the Lord trieth him) *for when he is tried, hee shall receiue the crowne of life, which*

b Heb. 12. 2.
c Mat. 5. 48.
d Rom. 8. 29.
* 2 Tim. 2. 12
e 2 Tim. 3. 12
f Luk. 9. 23. Mar. 8. 34.
g Mat. 5. 10.
h 11.
i 12.
k Luk. 6. 22.
l 23.
m Iam. 1. 12.

which the Lord hath promiſed to them that loue him. n *Behold, we count them bleſſed which endure.* o *Bleſſed are yee if yee ſuffer for righteouſneſſe ſake.* p *If ye be railed vpon for the name of Chriſt, bleſſed are yee, for the Spirit of God reſteth vpon you.* Wherefore, if it be a bleſſed thing to ſuffer perſecution for the name of Chriſt, and for righteouſnes ſake, as no doubt it is, & that a great bleſſing, yea, the greateſt of all, to wit, euerlaſting, vnſpeakable ioy and felicitie in the kingdome of heauen; where we ſhall ſee God euen face to face in his glory: why the ſhould you faint vnder the croſſe which God hath layd on you? Why doe ye not rather reioyce (as the Apoſtle did) for that you are q *counted worthy to ſuffer for Chriſts ſake?* You are brought into the ſtage of Martyrdome, to fight for the crown of Saluation, take courage and patience; it is better to die a thouſand deaths, then to be ſeparated from the Lord; if you confeſſe Chriſt boldly before men in earth, Chriſt will confes you before his Father which is in heauen; where Chriſt ſhall ſay vnto you, as the man ſaid vnto his good and faithfull ſeruant. s *Thou haſt beene good and faithfull in little, I will make thee ruler ouer much. Enter into thy Maiſters ioy.*

n Iam. 5. 11.
o 1 Pet. 3. 14.
p 1 Pet. 4. 14.
q Act. 5. 41.
r Mat. 7. 32.
s Mat. 25. 21.

Of

Of the benefits that the Crosse or affliction bringeth vnto vs.

Sect. IIII.

WHerefore should wee be dismaid? and why should we feare the brunt of Persecution, or the weight of the Crosse; seeing wee are so many wayes comforted and eased by the same? There is [a] no way, or path vnto life, but by the Crosse. Oh how glorious is the Crosse, which bringeth the bearer of it to so glorious an end! The Crosse doth make for the [b] good and saluation of the Elect: It maketh vs happy and [c] blessed. And what greater happines can there bee, than to bee at conformitie with Christ, which the Crosse [d] doth worke in vs? The Crosse bringeth [e] patience, it [f] trieth our faith, it [g] confirmeth our hope, it causeth vs [h] to acknowledge our sinnes, and to flie vnto God for help and comfort. It maketh vs to feele and to know our owne imperfections, frailtie, and misery, and therby the necessity of Gods help, protection, and succour to supply our wants. The Crosse, to Gods children, is a most sure [i] testimony of the loue of God: and hee that beares the Crosse, shall haue [k] ioy and comfort at the last; yea, he that patiently endureth the crosse, shall receiue [l] *the crowne which the Lord hath*

[a] Act. 14. 22. Galat. 6. 14. Luk. 24. 26.
[b] Rom. 8. 28 Psa. 119. 71. Reu. 3. 10.
[c] Ma 5. 10. Iam. 5. 11 1 Pet. 3. 14.
[d] 1 Pet. 4. 14
[e] Rom. 5. 3. Iam. 1. 2. 3.
[f] 1 Pet. 1. 7.
[g] Rom. 5. 4.
[h] Num. 21. 7. Nehem. 9. 27 Psa. 119. 71. Esay. 26. 16. Hosea. 6. 1.
[i] Pr. 3. 11, 12. Heb. 12, 6. 1 Pe. 2. 19. 20
[k] Luk. 6. 21. Mat. 5. 4. Iam. 1. 12. 2 Tim. 2. 11. Mat. 5. 12. Reuel. 2. 10.

hath promised to them that loue him, for vpon him the [m] spirit of God resteth. He that beareth the Crosse, [n] shall not be condemned with the world. By the Crosse wee [o] learne what obedience wee owe vnto God. The Crosse doth beget in vs, [p] hatred & cõtempt of the vanities of this present life: It [q] inuiteth and stirreth vs vp to the meditation of the life to come: It maketh vs to know our enemies, and to perceiue the pestilent venome of Sathans malice, against our good and happie state: It causeth vs to looke better to our paths, and to [r] amend our liues. The Crosse is the [s] furnace, in which God fineth and purifieth his gold: It is the mould, into which God casteth his children, to frame them, and to make them like the [t] Image of his Sonne Iesus Christ. The Crosse is the suite and liuerie that Gods children are clothed withall, in this vale of woe and misery. And lastly, the Crosse is the earnest and beginning of all consolation and glory. How is it then, that we feare and flie from the crosse, that is so many waies profitable vnto vs? Let vs be constant and firme, and feare not the blasts of persecution, nor the stormes of affliction. Let vs bee like vnto that [u] wise man, that builded his house vpon the rocke, which the [x] raine and wind could not beate downe, because the foundation thereof was layd sure vpon a rocke. Let not the winds of Trial blow downe our building and faith in Christ Iesus,

[m] 1 Pet. 4. 14
[n] 1 Co. 11. 32
[o] Psa. 119. 67
[p] Psa. 119. 71
[q] Act. 14. 22.
[r] Esay. 26. 9.
[s] Zach. 13. 9.
[t] Rom. 8. 29.
[u] Mat. 7. 24.
[x] 25.

that

that firme y foundation & ſure a corner-ſtone, neither ſhal it (be ye ſure of that) if we haue builded well and rightly as we ſhould.

y 1 Cor. 3. 11
a Mat. 21. 42

That our afflictions are foreſeene and appointed by God; and therefore to be taken in good part.

Sect. V.

IF you would conſider three things, you would not marueil ſo much at your croſſe and perſecution. Firſt, *what you be*, not counterfeits, nor hipocrites, nor wordlings, not the children of ſatan, but Gods Elect, a choſen generation, and the children of the moſt high. 1.

Secondly, *where you be*: Not in heauen, but vpon earth, not at home, but in a ſtrange cuntry. 2.

Thirdly, *Amongſt whom you are.* Euen in the midſt among your enemies, *as a ſheepe among the wolues*, being aſſaulted on euery ſide, on b the right hand, and on the left. And now, is it marueil, that Gods childrē, being in a ſtrange cuntry, & amongſt their enemies, ſhal be perſecuted? No ſurely, it is not: neither doth this your affliction come by hap-hazard (as they ſay) but by the good prouidence of God, as Chriſt and his Apoſtles by the ſame ſpirit foretold, ſaying; 3.

a Mat. 10. 16 Luk. 10. 3.
b 2 Cor. 6. 7.

c Mat. 10. 17. *Beware of men* (ſaith Chriſt) *for they will deliuer you vp to the counſels, and will ſcourge you in their*

their synagogues. [d] *And ye shall be brought to Gouernors and Kings for my sake, in witnesse to them, and to the Gentiles.* [e] *And the brother shall betray the brother to death, and the Father the Son, and the children shall rise against their parents, and shall cause them to die.* [f] *And ye shall be hated of all men for my name: but he that endureth to the end, hee shall be saued.* [g] *If any man will follow me, let him forsake himselfe, and take vp his crosse and follow mee.* [h] *For whosoeuer will saue his life shall loose it, and whosoeuer will loose his life for my sake shall finde it.* [i] *Yee shall weepe and lament, but the world shall reioyce, but your sorrow shall be turned to ioy.* It were infinite to cite all places of holy Scripture which might be alledged for confirmation hereof. I will alledge one place more out of the Reuelation, which is this: [k] *Feare none of these things which thou shalt suffer; behold, it shall come to passe, that the diuel shal cast some of you into prison, that ye may bee tried, and ye shall haue tribulation ten daies, be thou faithfull vnto the death, and I will giue thee the crowne of life.* Here [l] the *Author and finisher of our Faith* Christ Iesus, euen [m] *he that is first & last, which was dead, and is aliue,* exhorteth, and stirreth vp his souldiers to be of good courage, & to prepare themselues vnto the spirituall battell. For he saith, *Feare not,* not onely by perswasions (as earthly captains do) but by giuing strength; so that, let al the diuels in hel come, whē he saith *Feare not,* we are safe enough. [n] *If God bee on our*

[d] 18.
[e] 21.
[f] 22.
[g] Mat. 16. 24
[h] 25.
[i] Ioh. 16. 20.
[k] Reu. 2. 19.
[l] Heb. 12. 2.
[m] Reu. 2. 8.
[n] Rom. 8. 31.

The Diuell is the principall author of persecution.

our side, who can be against vs? what an excellent consolation is this, euen to forwarn vs of dangers to come, and to bid vs shake off all feare? *The Diuell shall cast some of you into prison,* saith he, thereby shewing who is the principall author and factor of perseeution, *the diuel,* to the end we may know, that we haue not to deale with o flesh and bloud, but with the Prince of Darkenesse, wherefore our weapons must be spiritual, & not carnall; for although the magistrates do seeme to do it, yet are they but the diuels instruments: He sets them a work, he inflameth their hearts, he is the bellows to blow vp their wrath against the poore members of Christ; and therfore seeing we combate with such a captain, we must take the *shield of faith,* and the q *sword of Gods spirit,* or els we cannot fight long without some grieuous wound. But doth the Lord giue vs vp altogether into the hãds & power of the diuel for our ouerthrow & destruction? No; *That ye may be tried* (saith he.) Oh sweet comfort! We must suffer affliction, not for any harme to vs, but for our great good and singular commodity. r *My brethren, count it exceeding ioy, when ye fall into diuers temptations,* saith Iames. *Why so? a man might say.* Peter answereth; s *that the triall of your faith, beeing much more precious then gold that perisheth (though it be tried with fire) might bee found vnto your praise and honour and glory at the appearing of Iesus Christ.* So then,

o Eph. 6. 12.

Persecuting Priests and Magistrates are the Diuels instruments.

p Eph. 6. 16. q 17.

Persecutiõ is but a triall.

r Iames. 1. 2.

s 1 Pet. 1. 7.

then wee must be cast into the furnace of affliction, to haue the drosse & mixture burnt out, to be fined, and to be made more pure, cleare, and bright. Is not this a good comfort! Who will not reioyce in that which is for his great good? yet howbeit, we see and feele by experience, that afflictions doe vs good, our fraile nature will hardly endure them long, we waxe soone weary, and are ready to faint, if we thinke them like to continue long. How long then shal we abide in the fiery furnace of afflictions? must we remaine there a thousand or a hundred yeares? euen this time; being compared with eternity, seemeth but a moment; and indeede is but very short. But must wee continue there so long? No; wee shall be afflicted for the space of tenne; not yeares, nor moneths, nor weekes, but dayes; *You shall haue tribulation ten daies* (saith the Lord,) Sweeter and sweeter! For ten daies (saith he) thereby denotating some short continuance of time. Oh good God! wilt thou that the wicked bee punished in hell fire for euer and euer, & that not for triall but for torment; and that thy children suffer, not to torment them but to try them; not in hell, but in this world; not the paines of hell, but a little affliction, for such a short time; no longer then ten daies? [v] *Blessed be the name of the Lord.* Oh, how much are we beholden vnto thy gracious and mercifull goodnes therefore! The Lord make vs thank-

What effect persecution worketh in the godly.

[t] Heb. 12. 11.

Persecution doth neuer continue long.

[u] Iob. 1. 21.

full for these comforts. Now seeing the time of our triall is so short, what followeth? shall we be restored againe to our former estate, liberty, and health of bodie? No, What then? The Lord saith, *Be thou faithfull vnto the death, and I will giue thee the crowne of life.* Sweetest of all, [x] *what is man* (Lord) *that thou art mindfull of him, and the sonne of man, that thou visitest him?* Shall we be crowned kings, to raign with Christ for euer after such trial? O blessed shal that triall be, whose end is such a blessing! yet note, that this promise is not absolute, but dependeth vpon a condition: *If thou continue faithfull vnto the death.* If wee fight valiantly vnder Christs banner for a while, and then faint, and be ouercome, what shall it profit vs? If we put our hand to the plough & looke back, what shall it auaile vs? Such a one is [y] *not fit for the kingdome of heauen.* But if wee will be conquerors, we must persеuer vnto the death. We must continue still. *He that continueth vnto the end, he shall be saued,* saith Christ. If we yeeld vnto the enemy, if we stoope to sinne, if we consent to the world, and giue place to the diuell, we are not worthy to be crowned with the *crowne of life.*

x Psalm. 8. 4.

In the time of persecution wee must be constant, if we will be crowned.

y Luk. 9. vlt.

z Mat 24.

That

That we ought not to bee dismaied at persecutions, for so much as our cause is good.

Sect. VI.

The goodnesse of our cause ought to assure vs of the victorie.

THe equitie of the quarrell honoureth the combate, and the goodnes of our cause, assureth vs of finall victorie. A circumspect and wise Ship-master, when he goeth to the sea, and lanceth out from the shore, laying aside the remembrance of his wife and children, of his house and family, employeth body and minde, strength and wit, onely to the due performance of his office, in resisting the stormes, in auoyding the dangers, and in directing his Shippe to the intended hauen: when we are launched out of the port of earthly prosperitie, we must set aside all worldly care, and display the saile of our soules vpon the mast of the crosse and afflictions; we must betake vs to the tackling of constant profession of the Gospel of Christ, and keepe our hand vpon the sterne of godly & religious conuersation; and being separated from the world, we must lift vp our eyes to heauen, and direct our course by the motions of the Starres and Planets, I meane by the example of Christ, & other the children of God so hauing Christ for our Pilot, and the inspiration of the holy ghost for our gale, we may safely saile through

The might and malice of our enemies ought not to daunt our courage.

the stormes of persecution, passe the rockes of alluring occasions, abide the shipwracke of a good conscience, ouercome the surges of worldly pleasure; & finally arriue at the hauen of life, & port of perfect felicity. Our enemies are mighty, their force very great, their vantage not vnknowne, their malice experienced, their torments to flesh and bloud intollerable; yet our Captain hath alwaies conquered, our cause was euer aduanced, and our predecessors with the losse of their liues confounded their aduersaries. Wherefore should we haue lesse hope of victory, than they had? We gather our flowers of thornes, and of briers wee reape our fruite; If the stalke wound, the flower healeth; if the reaping be troublesome, the fruit will bee the more delightsome. Wee must not think that the sea is not deep because the shores beshallow, nor deny heauen to bee cleare, because it is sometimes ouercast with clowdes, nor the earth to be fertill, because in some places it is vnfruitfull: So wee must not thinke that the harueſt of a good conscience is lost, though it be interrupted with some sorrowfull showers. We are Christians, a chosen generation; we fight against the world and Prince of darkenesse, a strong aduersary; our quarrell is the defence of Christs Gospell, an honourable cause; our Captaine is Christ Iesus, a victorious Champion; our banner is the Crosse, a heauy burden; our armour is patience,

Note.

ence, an vnconquerable shield; our battaile persecution, a sharpe skirmish; our victorie death, a bitter potation; and our triumph martyrdome, a comfortable affliction.

That their estate is very dangerous that neuer suffer affliction.

Sect. VII.

AS it is a blessed thing to suffer persecution or affliction (as is before declared) and a sure token and signe of Gods fauour and loue, according to that, [b] *Whom the Lord loueth, he chasteneth:* So is it a most ruefull scourge of God, & a token of a reprobate soule, to be suffered to enioy continually all sorts of delights, and to haue no crosse to trauerse our comforts, according to that saying, No greater temptation, then neuer to be tempted, [c] *I will lay my vineyard waste, it shall not be cut nor digged*, and so shall it waxe wilde, fruitlesse, and full of weedes. The Oxen that are designed to the slaughter, are suffered to runne and range at their will in pleasant pastures; but those that are appointed to liue, are sent to the plough, yoked, and daily tyred: Euen so are the wicked giuen vp to their own hearts desires, and permitted to walke in their

[a] Sect. 3.

[b] Heb. 12.

[c] Esay. 5. 6.

81.12.

a.73.5.

owne counsails. a *They are not in trouble as other men, neither are they plagued with other men.* Therefore, b *Pride is as a chaine vnto them, and Cruelty couereth them as a garment:* c *Their eyes stand out for fatnesse:* d *They haue more than hart can wish.* But the faithfull are loaden with labour, wearied with watchings, being daily afflicted and persecuted. The theeues liue in delight, and on other mens spoyle; they wallow in wealth & pleasure till they be brought before the Iudge: so doe the wicked, till the time of their account come: but then shal they be throwne into flouds of fire: for there shall come a iudgement that shall make the wicked to wither, and the faithfull to flourish. Better is it to be chastised with Gods children, than to be spared and pampered with the vassailes of Sathan; better to be cut and pruned, with the fruitfull Vines, than to be layd wast with that which is wilde, and in the end, to bee quite cut downe to make fewell for the fire. Then are sinners most miserable, when they are left in their sinnes, without correction. The Oake is of a stately groath, full of faire leaues, casting a pleasant shaddow, yet the fruit thereof serueth but for swine. The Temples of the Egyptians are very stately & sumptuous buildings, garnished with varietie of marbles, pleasant portraitures, and curious workes, and all the roomes adorned and decked with gorgeous furniture, and great maiestie:

When sinners be most miserable.

ſtie: But if a man goe into their ſecret chappels, and view the God for whoſe honour all this is vſed, he ſhall finde ſome vgly Viper or Crocodile, or ſome other venemous Sepent: So is it with the men of this world; their houſes are coſtly and glorious; their bodies and attyres fayre and precious; their bodies perſonable and comely: but enter into their in-moſt roome, and conſider what is harbored therein, and you ſhal find within all this pomp and brauery, a monſtrous vgly creature, a ſinfull ſoule in the ſtate of damnation, drowned in ſecurity, and in all vice and wickednes. The fiſh will merlily floate, & turne to and fro, and leape at the baite, and reioyce til hee catch it, then will the fiſher pull his line, and the hooke will faſten in the fiſhes guils, ſo that the poore fiſh is taken. h *So are the children of men ſnared in the euill time, when it falleth vpon them ſodainly:* then for liberty ſhal they reap reſtraint, and for their dainty bits, eternall torments. Wherfore God chaſtneth his children in this life: and if they cannot bee wonne with eaſier remedies, when he ſeeth them runne aſtray, he holdeth them back with the hard bit of aduerſity, and hedgeth them in with the thornes of tribulation. The vanities of this world caſt vs into ſuch delightſome frenzie, and lull vs ſo dangerouſly aſleep, that many in a frantike fit of licentiouſneſſe, runne headlong into perdition, & while they reioyce, they raue; and many,

All is not gould that gliſtereth.

h Eccl. 9. 12.

ny, in a careleſſe and ſecure kinde of life, ſleepe themſelues to death; like wounded wretches ſleeping in their graues; and therefore God ſcourgeth his children with the rod of tribulation, to temper and ſtay the raging moods of the frantike, and to rouz the dead ſleepers out of their lethargie. See *lib.* 1. *cap.* 5. *Sect.* 2.

That whoſoeuer will be aſhamed of Chriſt, Chriſt will be aſhamed of him.

Sect. VIII.

How chriſt declared his loue towards vs.

SVch was the exceſſiue loue of Chriſt, thirſting for the ſaluation of mankind, that he hath ſhewed vs his feete nailed, to attend our comming; his ſide open, to giue vs entereance; his armes ſtretched out, ready to embrace vs; his head inclined, to afford vs the kiſſe of peace; his eies ſhut to all our offences; his eares vnſtopped, to hear our petitions; his hands open to inrich vs with gifts; and a multitude of bleeding wounds, euen while he was wraſtling with the wrath of God, and ſorrows of hel, to ſhew how intirely he loued, & how dearely he bought vs. But many like the ſtiffenecked Iews, nothing moued with this his exceſſiue loue, contemne all his inuiting, being not only dull & deafe at his calling, but with ſauage & barbarous cruelty with their ſpeares of

of sin, they wound and [a] crucify againe to thē-
selues the son of God, as much as in thē lieth.
Many are ashamed to confes christ & his Gos-
pel in the presence of his enemies, before thē
that haue authority and beare the sway in this
world; litle regarding, or rather cōtemning the
threatnings of Christ: [b] *Whosoeuer shall confes me*
before men, him will I confesse also before my Fa-
ther which is in heauen, [c] *But whosoeuer shall de-*
ny me before men, him will I also deny before my
Father which is in heaue: & that of the Apostles
[d] *If we deny him, he will deny vs.* O let vs consider
this, & be not afraid to confesse Christ boldly;
though it be with the danger of our liberty, or
life it selfe. For Christ will render vengeance to
them that hated his Gospell, they shall know
whose word and truth it was, which they haue
so dispitefully reproched & denied: [e] *Upon the*
wicked shall he raine snares, fire and brimstone, &
stormy tempest, this is the portion of their cup. But
you that can find in your hearts to suffer per-
secution for the testifying of Christ and his
trueth; it is a [f] *sure token of the righteous iudge-*
ment of God, that you may be counted worthy of the
kingdome of God, for the which ye also suffer. [g] *For*
it is a righteous thing with God to recompence tri-
bulation to them that trouble you, [h] *& to you which*
are troubled, rest with vs, when the Lord Iesus
shall shew himselfe from heauen with his mighty
Angels: [i] *In flaming fire, rendring vengeance to*
them that doe not know God, and which obey not
vnto

[a] Heb. 6. 6.

[b] Mat. 7. 32.

[c] 33. Marke. 8. 18. Luk. 9. 26. Luk. 12. 8.

[d] 2 Tim. 2. 12.

[e] Psal. 11. 6.

[f] 2 Thes. 1. 5.

[g] 6.

[h] 7.

[i] 8.

k 9.

l 2 Ec. 7.6.
m 7.

n 8.

o 9.

p Mat. 7.14.

vnto the Gospell of our Lord Iesus Christ, k which shall be punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power. Heauen is like vnto a l city builded and set vpon a broad field, full of all good things. m The entrance thereof is narrow, and in a dangerous place to fall, and there is fire at the right hand, and a deepe water at the left. n And there is but one path betwixt them, euen betwixt the fire and the water, so that there can but one man goe there. o If this city were giuen vnto a man for an inheritance, if he neuer went through the rill before it, how could he receiue his inheritance? Wherefore seeing the way is p narrow and strait, that is, full of troubles and afflictions, that leadeth into heauen, that most ioyfull and pleasant City of euerlasting life: let vs not stagger, or looke backe, but goe forwards, through thicke and thinne, yea, euen through death it selfe; for it is he that leadeth vs to our iournyes end, it is Death that brings vs to the gate of euerlasting life. Let vs not be afraid then to die: blessed is that death that leadeth to so ioyfull an end.

That worldly pleasure, wealth, &c. should not withdraw vs from the confession of the truth.

Sect. IX.

Ob-

Obiection.

Alas! am I so foolish as to forgoe so many goodly mannors, such faire liuings, such costly treasures, vpon a conceit onely, or an opinion touching Religion! How can I away with the losse of these pleasures which I may enioy for a long time, euen at my harts ease? What? Shall I cast my selfe wilfully away? I obtained of late an honourable Office, and enioyed the same for a short time: Hitherto I haue got litle or nothing by it; now the profit commeth in, and shall I leaue that so soone which I haue gotten so hardly? Oh precious iewels, and rich pearles! haue I enioyed you but for such a short time, & now must I leaue you, and know not who shal possesse you! No, no, I cannot doe it, I may not, I meane it not.

Answere.

SAtan suggesteth these worldly toyes into your mind, to the end you should consent vnto him (who enuyeth your happy estate,

stare, and would faine haue you wrapped in the same condemnation with himselfe) and fal
a Reu. 12.3. down and worship, not the Lord, but the a dra-
b Reu. 13.1. gon, the old serpent, the diuel, that great b beast
and his image; and so commit fornication with
c Reu. 17.3. the c whore of Babilō, together with the kings
d Reu. 9.3. of the earth, with the d Locusts and other false
prophets, that you should reioyce and be plea-
e Eccle. 1.2. sant with her, and be drunken with the wine
of her fornication. Shal worldly e *vanitie* cause
you to forgoe your euerlasting habitation?
f Mat. 8.36. f *what shall it profit a man though he should winne*
the whole world and loose his soule? Remember
g 1 Ioh. 2.17 that: *this world passeth away, and the lust thereof:*
h Eccl. 2.1 and that h *to take pleasure in pleasant things is va-*
nitie. In the Ocean sea, of foure ships, not
i Ioh. 14.30. one doth miscary; and in the sea of this world
Iohn. 16.11. of many foures not one is saued: this world is
the i kingdome of Satan, what seruant of God
can haue any pleasure & delight to liue in Sa-
tans kingdome? It is a place of banishment;
can any be so vnnaturall and so senceles, as not
willingly to forsake banishment? Is it better to
hang alwaies in hazard, than once to fall for
felicitie? Wee are promised that here we shall
k Mat. 10.22 be persecuted and k hated of the world; that
l Ioh. 16.20. wee shall l weepe and liue in m sorrow, that
m 33. we shall be despised contemned, and scor-
ned, that we shall be vexed in body and soule:
But in the next life, we are assured that our re-
ward is great, our ioy without sorrow, and our
comfort

comfort without Crosse: but if wee sowe in sinne, what can we looke to reape but misery? If vanities will be our trafficke, griefe will bee our gaine; if we will haue our life to be delectable, our decease will be damnable: whereas on the contrary side, the children of God sow in teares, and therfore shall they reape in ioy; in earth they haue paine, and in heauen payment, their life is miserable, and their [n] death precious in the sight of the Lord. They looke on the world, and see it like a sea, where many trusting to the waues, are drowned, some are beaten with the billowes against the stony rocke; others labouring to attaine to the shore some by the helpe of a seely planke, some by some fragment of a broken ship, many forced to saue themselues by their onely hands; and many ouercome with the surges, haue yeelded vp the ghost; and a multitude of dead carkasses left to the waters rage: Amongst others, they see themselues tired out, not with the smallest stormes, and their holde to be very fickle: and therefore what greater comfort can there befal them, then to be quickly landed in a safe port, where beholding vnder them the perils escaped, they may the more reioyce at their attained security? They looke on the poore, and their life is led in such agony, contempt, and needines, that it maketh euery one to loathe it.

Note.

[n] Psal. 116. 15.

They behold the rich, their felicity is folly, and

and their ioy vanitie. They consider the Potentates of the world, and they are poore in their riches, abiect in their honours, and discontented in their delights; and therefore they hasten to their repose, and swiftly runne ouer the cares of this life. Againe, you must vnderstand, that God bestowed your riches, dignitie, and office (which you imagine to be such a precious thing) yea and your life also, vpon you, as loue-tokens, to giue you a taste of his Loue towards you, and to winne your loue towards him againe. Now doth God try your loue, whether you set more by his tokens, or by himselfe. If for his tokens, that is, your liuings, dignities, and lifes sake, you will forsake the Lord, and follow the world and Sathan; then will God cast you off, and giue you your inheritance with Satan, among the children of vnbeliefe. For what is your loue but a whoorish loue? whereas on the contrary side, if you goe on manfully, and feare not to confesse Christ, (which is not a vaine conceit or opinion touching Religion; but a ful and assured perswasion of the truth of Christs Gospel, that he is the Sonne of God, who came to saue sinners) then for this earthly and corruptible drosse, you shall receiue heauenly and vncorruptible treasure. For gold you shal haue glorie, for earthly mannors, heauenly mansions, for siluer that perisheth, solace without end; for rustie riches, royall robes, mirth without mea-

Wherefore God bestoweth temporall blessings vpon vs.

measure, pleasure without paine, and endlesse ioy, which shall neuer be taken from you. See *lib.* 1 *cap.* 4. *Sect.* 3. 4. & 5.

Conscience in religion must not be dissembled.

Sect. X.

Obiection.

I will keepe my Conscience, Faith, & Religion close vnto my selfe; I will inwardly and priuately worship God in spirit and truth: And outwardly I will be no open medler, nor transgressor of common order, so shall I be suffered to liue peaceably: At least I will doe so for a while, vntill these stormes of persecution cease and bee ouer past: Now the way is foule, I cannot trauell: These stormes shall haue an end, Weeping may abide at euening, but ioy commeth in the morning; *& then I will shew my selfe, and be zealous and forward in my profession.* Psal. 30. 5.

Answere

Answere.

Conscience in religion not to be dissembled.
a 1 Pet. 3. 15.

O Abhominable deuise! ô palpable blindnesse! You are called in question for your Conscience, to render a reason of your faith, and to confesse Christ; and how can you bee a keeper and an obseruer of the common order? Peraduenture you will say, I will deny Christ with my tongue, and confesse him with my heart. But that will not serue the turne. If b *Shadrach*, *Mishac*, and *Abednago* had done so, and followed your wicked deuise, *Nabuchadnezzar* had not c confessed the power of God. A man must not halt d between God and *Baal*; for God abhorreth two men in one; Christ will not part the spoyle with his mortall enemy the diuell, either hee will haueall, or loose all. He will not permit you to serue the diuell with your bodie, and he stand contented with your heart & soule: but hee will be glorified both in your bodies and in your soules. Our bodies e *are for the Lord*, and wee must f loue him with al our hart, with all our soule, and with all our minde. GOD created not onely the soule of man, but also the body, and requireth the seruice and obedience of both: He will not onely looke vpon the soule, but will also behold the qualities and the actions of the body. He made all, hee hath bought all, hee hath dearely payd for all;

b Dan. 3. 18.
c 28.
d 1 Ki. 18. 21.
e 1 Co. 6. 13. 15. 20.
f Mat. 22. 37.
g 1 Pet. 1. 19.

and

and therefore good reason it is, that hee h require all. He will haue both heart and hand, minde and tongue, body and soule: Therfore stand to it stoutly, and feare not, the victory is yours already, if you faint not. And for that the stormes are great, & the way foule, let not that moue you. For all the Prophets, Apostles, and Martyrs, had as stormy a weather, and as foule a way as you haue. Yea, Christ himselfe had no better, but much more rough & fouler. I hope you will looke for no better than they had. Wherefore goe after your Maister Christ, not sticking at the foule way, and stormy weather. i *He that obserueth the wind shall not sow,* (saith *Salomon*) *and he that regardeth the cloudes, shall not reape.* Surely Satan suggesteth vnto you, that you should stay till the stormes be ouer-past, not for your good, not that you should not be wet to the skinne, but that the time might ouer-slip you, to your destruction; for then the night will approch, that you cannot trauell, or the gates will bee shut vp and locked before you come, that so you might lodge without in a wretched and lothsome lodging; take heed you yeeld not vnto these diuelish motions, beware of Satans subtilties, & giue no eare to his enticements. *Hanibal*, when hee had obtained the victory at Cannas; if he had gone straight to Rome, by all mens iudgments, he had take the city, but forsomuch as he did defer it till the next day, the

h 1 Co. 6. 20
2 Cor. 7. 23.
Heb. 9. 14.
1 Ioh. 1 7.

i Eccle. 11. 4.

Romans hauing recouered their force againe, he was shut out, and deserued to heare this opprobry. * O *Hannibal*, thou knowst how to get the victory, but yet thou hast not learned how to vse the same. If delays be thus dangerous in ciuil affaires, then how much more dangerous ar they in matters that concern our saluation? We must not dally with repentance; we must not contemne the callings of God: Wee must not despise the voyce of Wisedome, lest when we k *call vpon her she shall not answere*; *& seeke her earely, we can not finde her.* *Esau* shall seeke l Repentance, yea, euen with teares, but shall not find Repentance, no not though his heart breake; *Iudas* shall m repent his treachery, but shall not finde the comfortable face of Repentance, no not though he hang himselfe: And therfore it is not good to procrastinate & prolong the time, least wee o grieue the holy spirit of Iesus, but let vs boldly confesse his name: *To day if ye will heare his voice, harden not your heart.*

* *Vincere scis Hannibal, vti victoria nescis. In matters of faith there must be no delaies.*

k Prou. 1.28.
l Heb. 12.17
m Mat. 27.3.
n Mat. 27.5. Acts. 1.18.

o Eph. 4.30. Psal. 95.78.

Against the offence taken from the yeelding of time-seruers, though they be better learned and wiser than we be.

Sect. XI.

Ob

Obiection.

You see many good and learned men, far better learned then I am; they recant and yeeld vnto the time, & they know well enough what they doe; if it were such a dangerous thing to turne, I perswade my selfe, they would neuer doe it: What needs I be more scrupulous than they? Especially seeing I am not comperable to them, either for knowledge, or experience.

Answere.

NOw indeede, while the winde of persecution is stirring, the Winower commeth with his fan in his hand, to see who is blowne away like light chaffe, & who resisteth the blast, like massie and good wheate. That which lieth hid in the greene blade of corn, is displayed in the ripe eare: that which is concealed in the flower, is vttered in the fruit. Many beleuers are deemed equall, whom Persecution prooueth of vnequall faith, tryall sheweth what was hid in the blade, and what concealed in the flower. a *By their fruit you shall know them*, saith our Sauiour. Many flowers promise

The constancie of the faithfull is tried by persecution.

a Mat. 7. 20. Mat. 12. 33.

promise abundance of fruit, but when they are put to their proofe by stormes of winde, very few persevere to their full growth; so many seeme faithfull in the calme of the Church, but when the blasts of triall do bluster against them, few are found to bring foorth fruit. The skill of the Pilot is not knowne vntill the tempest ariseth, neither the Captaines corage till the war beginneth, nor the true professers of the Gospel til the persecutor rageth. Persecution is the shouell which purgeth the Lords floore, fanning the confused heape of Beleeuers and Infidels, and seuering the corne of the faithfull Professors, from the chaffe of faithlesse Deniers. This is the water, at which our heauenly [b] Gideon trieth, who are fit souldiors to discomfit the hoast of Midian, and he seuereth those which shall bow downe their knees, for greedinesse and thirst of worldly vanities, from such as reach with their hand so much onely as their necessity requireth: of whom the Lord said, [c] *By these three hundred men that lapped, will I saue you.* Those learned men (whom you speake of) are those greedy guts, & those [d] *timorous souldiors*, whose hearts fainted, they are blinded by the malice of Satan, destitute of the spirit of God, and true knowledge. The knowledge they boast of, is ignorance, the learning they pretend themselues to haue, is madnesse, and the Religion whereof they seemed to make so much profession;

[b] Iudg. 7.5.

[c] 7.

[d] Iudg. 7.8. *Knowledge without faith and constancie in practise how vaine.*

sion, was but hypocrisie, and therefore their wisedome is like [c] *Vrias* letters which hee caried against himself, for it leaues them without excuse, and witnesseth against their owne soules, because they knew their [f] Masters will, and did it not. Follow you not their steps, and tread not in their paths, least you bee ouer taken and *beaten with many stripes.* You are one of them (though vnlearned, if you wil be constant) of whom Christ rejoyced, thanking his Father, saying, [g] *Father, Lord of heauen and earth, I thanke thee that thou hast hid these things from the wise, and men of vnderstanding, and hast reuealed them to Babes: euen so father, because it pleased thee.* Looke not what this man, or that man doth, but looke still, & behold the mark you shoot at, or else you lose your game. He which runneth at the goale, lookes not on the standers by, he goeth not this way, or that way, but keepeth his straight course, beholds the goale, & looketh on the that run after him, that they ouertake him not, & hasteth to ouertake them which bee before him. So must we doe, we must leaue looking on them that will not run with vs the race to heauenly blisse by the path of persecution, but we must march on forwards, and hasten after our fellow-souldiors, still looking on the goale, that is, [h] *Iesus Christ, the Author and finisher of our faith, who for the ioy that was set before him, endured the Crosse, and despised the shame, and is set at*

c 2 Sa. 11. 1.

f Luk. 12. 4

g Mat. 11. 2

Note.

h Heb. 12.

the right hand of the throne of God. Care not for the fury of the persecutors, despise the rage of the persecuting priests, the Ministers of the Diuell; and call to minde, that it is the part of Christians to bee persecuted: but to persecute the Christians, it is the very office of Pilate and Caiphas.

That though the world condemne vs for fooles and too nice, yet we must not take the start of profession.

Sect XII.

Obiection.

The ignorant doe condemne vs, they think it folly to stand so much vpon points and termes, and to make so great account of gall: many muse at our madnes, that most willingly feed on Sampsons hony-comb, when it is taken out of the Lions mouth: they wonder at our niceneſſe, and precize ſcrupulositie, that wee refuſe to doe like other men, whom they ſay to be as good as we.

Answere.

Answere.

WEe must not regard the Sardoicall laughters, or rauing scoffes of the wicked; a sensuall man [a] vnderstandeth not the things that be of God. One that knoweth not the vertue of hearbs, when he walketh in the fields or vallies, without any regard, treadeth vnder-foote whatsoeuer groweth in his way, making no more account of one herbe, than of another. But if hee come into a Phisitians house, where he seeth many, not onely wholesome hearbes, but to his thinking strong and vnsauourie weeds, he neuertheless conceiueth that there is some secret vertue in them, to cure diseases, & if he see the experience of their operation, much more accounteth he of them; so that whereas before hee trampled with contempt vpon them, now hee would be as carefull to gather them: So one that knoweth not the vertue, ioy, and honor of the Crosse, of chains and prisons for the testimony of a good conscience, despiseth and abhorreth them as contemptible & dishonourable things, and laugheth at such as embrace them: But if hee come once to the Schoole of our heauenly Phisitian, and taste how sweet the Lord is, and there see and view the strange operation of these things (which now so much he contemneth)

[a] Rom. 8. 5.

Psal. 34. 8.

not onely in Christ himselfe, but in *Iohn* Baptist, in *Paul*, and others; then can he not chuse but haue them in great estimation, and be redie, if occasion serue, to try the force of them in his own self, if need require, howsoeuer the ignorant iudge of them as vnprofitable & vnsauorie weedes, and badges of disgrace. Wee know, or may know, that the flower of *Iesse* gaue forth his most pleasant sent, and came to his full groath in this world vpon the crosse. We know, that the fruit of life was not gathered without thornes; and we know, that gall was giuen in extremity to the most experienced and perfect taster, and that the honnycombe was not eaten till after his resurrection, when it was in a manner, ferched out of the Lions mouth, whom he had by his death victoriously foiled. If two keies were offered vs, the one of gold, set with diamonds, rubies, & pearle, curiously wrought, and hanged by a chain of great price; the other of old rusty yron, vnhandsome, and shapelesse to behold, tied in a rotten cord; & yet this is the true key to infinite treasure, and the other to a sinke of despaire; which of these two keies were in reason to be desired? This rusty key is affliction and persecution, the goulden key is worldly prosperity: by the key of [c] trouble and affliction we enter into heauen, and this other key, is the [d] key of the bottomlesse pit: for many haue gold and siluer in abundance, and yet are repro-

[c] Hos. 14. 23

[d] Reuel. 9. 1.

reprobates, and wicked cast awayes. Christ allotted to his children, the Crosse, to the repentant theefe, Paradise; to the sinner, hell: we are the children of God; let vs embrace the crosse, let vs acknowledge our profession, and not bee ashamed of our inheritance, which Christ hath allotted vnto vs: We must say with *Paul*, [d] *The world is crucified vnto me, and I vnto the world. See.*

[d] Galat. 6.14

Sect. 1.

That the imprisonment for the testimony of a good conscience, is not thraldome or bondage, but rather liberty and freedome.

Sect. XIII.

Obiection.

Oh, but the prison is fulsome and loathsome, liberty is sweet and pleasant: Who can abide to be pestred with such close ayre? Who can endure to sit in the stockes both day and night in a darke dungeon, all alone, without ease or rest? eating the bread of affliction, and drinking the cuppe of care and sorrow? To sit still moping all day long, without either light or fire?

An-

Answere.

THe birds being vſed and naturally delighted with the full ſcope of the ayre, though they be neuer ſo well fed in the cage, yet they are alwaies poring at euery creuice, or crannie, to ſee whether they can get forth and eſcape; for they vnderſtand not, that in the cage they are ſafer from the kite, hauke, and fowler, than abroad: neither marke they the benefit of their aſſured repaire from hard weather and worſe food: So many, bearing the liuery of Chriſts name, doe affect dangerous liberty, making no account of the benefit of a priſon in a good cauſe; they conſider not how many perils of their ſoules are cut off by impriſonment; nor perceiue how highly their ſpirituall welfare is aduanced. Let vs not bee like ſenceleſſe birds, but let vs rather imitate them in another property, which is, that in the cage, they not only ſing their natural note, both ſweetlier and oftner than abroad, but learne alſo diuers other far more pleaſant and delightſome: So muſt we both keepe and oftner practiſe our accuſtomed exerciſes of religion, and beſides learne other more, both for our own comfort, and the example of others. When may we better giue our ſelues to praier and meditation, than when we are ſequeſtred from the diſtractions of vain company; when the

the [a] onions, garlike, and flesh-pots of Ægypt, are fartheſt out of our ſcent and ſight; when our eyes bee not troubled with impious and wicked ſights: when our eares are not annoyed with the bloudy out-cries & horrible blaſphemies of prophane men; when we are quit from many ſcandals, and ſeuered from occaſions of diuers temptations: If the priſon reſtraine vs of temporall comforts, we ſhall obtaine eternall: if our body be chaſtiſed, our ſoule is cherished; the pinning of the one (in this caſe) is the pampering of the other. If we compare the world with this priſon, we ſhall find rather, that we are deliuerd out, then committed into priſon. The darkeneſſe of the world blindeth and muegleth the very hearts of men; this doth blind but our eies onely. The chaines and ſhackles of the world doe fetter and intangle our ſoules; theſe, our bodies onely, they ſet our ſoules at libertie: Worldly ſtockes and ſhares doe captiuate the conſcience, theſe our bodies onely. The odour and ſtench that the world breatheth, is ſtabldry, carnality, blaſphemy, and all kinde of brutiſh behauiour, which infecteth and poyſoneth the minde, this our body onely. The world hath infinit multitudes of priſoners and guilty perſons, which ſhall be [b] iudged before the tribunall ſeat of Chriſt Ieſus, and receiue the ſentence of a condemnation: but we are tranſlated from the priſon into a place of preſeruation,

[a] Exo. 16.3. Num. 11.14.

The world a more dangerous and loathſome bondage vnto the children of God than the priſon.

[b] 2 Cor. 5.16 Rom. 14.10.

seruation, which if it be cumbred with darkneſſe, we haue Chriſt the true light to enlighten vs: and if here we be affrighted with expectation of Iudges, our ſelues hereafter ſhall
c 1 Cor. 6. 2. c iudge the Nations. Let them complain of the difficulties of the priſon, that haue faſtned their affections vpon worldly vanities: Let them complaine of darkeneſſe, whoſe light is the world, & let them complaine of bondage, whoſe death it is to be reſtrained from worldly pleaſure. But the
d Gal. 6. 14. d world is crucified vnto vs, and we vnto the world; Our darkenes is clearer then the light of the world, and brighter than the ſunne it ſelfe; and wee are at liberty in the ſpirit, to ſerue our redeemer in truth and righteouſneſſe. Kings courts muſt yeeld to the glory of a priſon: For as the Princes preſence honoureth the baſeſt cottage, & maketh it more eſteemed and reſorted vnto than the moſt ſtately buildings: So the preſence of Gods priſoners in the moſt infamous dungeon, maketh it a ſtately Court, a reſort of Angels, & a Paradiſe, where God himſelfe delighteth to walke, (who taketh pleaſure in the patience and conſtancy of his afflicted ſeruants:) and they, by thoſe fetters & chaines, are more richly adorned, than they could be with any princely or imperiall robes. It was a ſingular fauour to be an Apoſtle, an Euangeliſt? it was a great prerogatiue to be wrapt into the third heauen, to heare ſuch things as are vnlawfull

Note.

for

for man to ſpeak, and it was a rare priuiledge to ſpeake with ſtrange tongues, and to heale all manner of diſeaſes: yet not like vnto theſe, *He was whipped with many ſtripes*, caſt into priſon & ſtoned for the teſtimony of Chriſt: Inſomuch, that the Apoſtle, for the former prerogatiues, had the e Angell of Sathan ſent to buffet him, leaſt he ſhould waxe proud with the multitude of reuelations? But for thoſe excellent priuiledges he breaketh out in exceeding ioy, ſaying, f *God forbid that I ſhould reioyce but in the Croſſe of Ieſus Chriſt, whereby the world is crucified vnto me, and I vnto the world*: as did the other apoſtles, who g rejoyced that they were accounted worthy to ſuffer rebuke for Chriſts name. Great Princes and Noblemen, when from inferior dignities they are enhaunced to more honourable titles, they alwaies in their letters, omitting the other, ſet downe their principall ſtile, proper to their new atchiued preferment. Euen ſo did the Apoſtle *Paul*, for hee writing to *Philemon*, omitteth his vſuall ſtile of h *Paul the Apoſtle (or ſeruant) of Ieſus Chriſt*, and beginneth his Epiſtle with i *Paul a priſoner of Ieſus Chriſt*, as being a more glorious title, & a more excellent ſtile. Wherefore let vs not bee diſmayed, but comforted in our preſent eſtate. If wee bee deſpiſed by the bad, wee are honoured by the good; If men diſgrace vs, the Lord will praiſe vs. Now let the worldly gallants flatter themſelues with

e 2 Cor.12.7

f Gal.6.14.

g Act.5.41.

h Rom.1.1. 1 Cor.1.1. 2 Cor.1.1. &c.

i Philem.7.1

With the vaine conceit of liberty, let them triumph in their chaines of gold, in their iewels of pearle and precious stones, in their stately robes and costly attires. Let them boast of their freedome, when euery thread and ornament about them, is a manifest signe of their captiuity, when their tongues are thral to potentates eares, their actions and behauiour framed to the liking of great personages eyes, and their sence, bodies, and minds, seruile to their owne sensualitie. As for vs, a thousand times happy are we, whose prisons are proofs, whose chaines are pledges of immortality. Let vs remember the gole, and we shall comfortably runne ouer the race. Let vs not regard so much, where we are, as, where we shall be; nor thinke so much of the comforts we want, as of the comforts we shall haue. Let vs not grieue at the company from which wee are barred, but reioyce in that whereunto wee are prepared.

That increase of torments should not feare vs, but rather comfort vs the more.

Sect. XIIII.

Ob-

Obiection.

Oh my affliction daily increaseth, I was roughly dealt withall heretofore, and hardly intreated: but now my sorrowes increase, my aduersaries rage the more, my keepers doe me all the spite and iniury they can: foode is kept from me, saue only what I am permitted to haue, to keepe breath in me, for my greater torment: I am kept in a close dungeon, loaden with more iron then I can beare.

Answere.

IF *a thou bee faint in the day of Aduersity, thy strength is small,* saith *Salomon.* As long as the Lion hath his prey in his pawes, hee can dally & play with it; but if he see any offer of escaping from him, then forthwith hee fixeth his clawes in the flesh: So the diuell little careth to bite or barke at those that be his household seruants, vntill such time as they begin to waxe strangers vnto him; and the more he seeth them to rebell against him, the more endeuoureth he to ouerthrow them; for such he

a Pro. 44. 10.

he little careth to moleſt, of whom he findeth himſelfe in quiet poſſeſſion. [b] *Pharaoh* neuer perſecuted the Iſraelites ſo fiercely, as when they were going out of Ægypt: [c] *Laban* neuer purſued *Jacob*, till he departed from him. *Holoferne* ſaid vnto *Iudith*, [d] *I neuer hurt any that would ſerue Nabuchodonozar, the King of all the earth.* The Pirates, while they know the ſhip to be empty, they let it quietly paſſe, but when tis furniſhed with rich marchãdize, then they aſſault it with all violence: ſo, while men run by an irreligious and vngodly path, the highway to deſtruction, the diuell letteth not their courſe; but when they are inriched with grace: and lead an holy and harmeles life, he ſtraight giueth the onſet with tribulation. The theefe commeth not to ſties and kennels to ſeek his prey, for he knoweth there is nothing to bee found but mire and filth: But his haunt is to the rich cheſts and coffers of iewels and plate. They that haue nothing in them but ſin and wickednesſe, lie open alwaies vnto Satan, and he knoweth they haue nothing in them worth the robbing: But thoſe that cleanſe their ſoules from ſinne, and fil their coffers with the iewels of godlineſſe and vertue, are a prey that he longeth to get. He well knoweth, that ſuch as are out of Gods fauour may be wonne without ſtrokes, & that he is able with euery puſh to lay them groueling in what ſinne himſelfe luſteth: But when he findeth one, endowed with

[b] Exod. 14. 9

[c] Gen. 31. 23

[d] Iud. 11, 1.

Note.

with grace, and armed with godlines against his encounters, vpon him he commeth with sad blowes, and by all sleights and violence endeuoureth to ouercome him. A paper wall hee breaketh with one knocke, but when he findeth a strong rampiere or bulwark, there he planteth his battery, and vseth all possible engines to ouerthrow it: But alas his force is but feeble, his engines too weake, and his policie very shallow, to batter downe the Adamant rocke of Faith, and therefore hee doth but spurne against a thorne. Onely let vs be faithfull and of a good courage, for our Captaine is faithfull, (he [e] will not suffer vs to be tempted aboue that we be able to beare) and courageous, he hath conquered death, hell, and Sathan for vs already; If wee will not faint nor turne backe, he will also conquer them in vs. Let not the violence or multitude of torments affright vs, we haue but one life, and we can loose but one. [f] *Goliah* was as much hurt by *Dauids* little stone, as [g] *Sampson* by the weight of a whole house: [h] *Eli* had as much harme by falling backward, as [i] *Iesabell* by being throwne out at a high window: and they that stoned [k] *Stephen* to death, tooke no more from him, then ordinary sickneſſe did from [l] *Lazarus*, and doth dayly from vs all. One death is no more death then another, and as well the easiest as the hardest taketh our life from vs. And indeed our torments (how great

[e] 1 Corin. 10 13.

[f] 1 Sa. 17. 49
[g] Iud. 16. 30.
[h] 1 Sa. 4. 18.
[i] 2. Kin. 9. 33.
[k] Act. 7. 59. 60.
[l] Iohn. 11. 14

and grieuous soeuer) cannot be so great, nor so grieuous, as those which the Saints of God in former ages suffred. Of the Fathers of the olde testament, the Apostle saith, that some [m] *were racked*,[n] *and others tried by mockings and scornings, by bonds and imprisonment.* [o] *They were stoned, hewne asunder, tempted, slaine with the sword, they wandred vp and downe in sheepe skins, and goats skins, being destitute, afflicted, and tormented*; [p] *whom the world was not worthy of: they wandred in wildernesses and mountaines, & dens, and caues of the earth.* And in the time of the Primitiue church, the godly were thrust out of their houses, spoyled of their patrimony, loaded with irons; & locked in prison, deuoured by wild beasts, slain with the sword, & burned with fire. There can hardly be inuented any cruelty, or new torments, which these holy Martyrs haue not endured. They were beheaded, burned, hanged, pressed to death, rosted on spits, broyled vpon gridirons, boiled in hot oyle and scalding lead, throwne down from high mountains vpon sharp stakes, torne with wilde horses, rent in sunder with the violence of bowed trees, thrown to the beastes, condemned to toyle in the mettall-mynes, thrust-through with speares, brayned, racked, prickt with pen-kniues, their eies boared out, their tongues cut, their armes, hands, their legges and feete, and all their members disfigured with variety of punishment, their bowels

m Hebr. 11. 5.
n 36.
o 37.
p 38.

The afflictions and persecution of the christians in the Primitiue Church.

els dismembred, and themselues famished to death. Yet they feared no death, they were dismaide at no cruelty; the tormented stood stronger then the tormentors, & their beaten and torne members ouercame the beating & tearing hookes: and what is it that we suffer, if it be compared with their sufferings? Euen nothing, or very little. And why should wee feare man, that are feared of the Angels? for we shall iudge the very Angels, that are feared of the diuels? for ouer the diuels we haue receiued authoritie, yea, that are feared of the whole world? for we shall iudge the world: Let vs therefore with our whole might, arme vs vnto this combate: The persecutors when they wound vs most, are deeplieſt wounded, & when they thinke most of al to be cõquerors, than are they most conquered: for wee shall walke vpon the Basilisk and Adder, & stampe vnderfoote the Lion and the Dragon.

See lib. 2. cap. 3. Sect. 3.

The patience and constancie of the Christians.

That God loueth vs neuertheleſſe though he suffer vs to taſte of his cup; but rather that he doth the more loue vs.

Sect. X V.

Obiection.

The Lord permitteth others to liue at ease in prosperity, they haue the world at will, they want not the comforts of this life, and yet it is certaine that God loueth them as his owne children (being so indeed) & that with no lesse affection, thē he doth thē whom he scourgeth with aduersity: alas, I would if it had pleased the Lord, so that he wold spare me for this time, specially considering how vnfit euery way I am for the trial.

Answere.

VVE are euer prone to prie into the state and condition of other men, (such is the peruersenes of our nature; and the weakenesse of our faith) that we wholly forget or neglect our owne. We iudge euery mans case euer better than ours, and suppose that all others haue the world at will, (as they say) sauing our selues. Whereas indeed, there is no child of God, that is alwaies without his crosse (neither inward or outward) for how else could that saying of Christ bee veri-

verified, [a] *In the world you shall haue sorrow*: howbeit the temptations of one is greater and heauier than of another; As it can of no reasonable man be construed but in good part, to binde and keepe in awe, yea to whip and beat the mad man: when hee falleth into his rage, likewise to pinch, nip, and ring, yea with hot irons to burn the sicke of the lethargie, when he entreth into his deepe sleepe: So it cannot bee thought, but that God doth the part of a mercifull father, when with the scourges and hot yrons of afflictions, hee either correcteth our former, or preuenteth our future infirmities. Not euery one that spareth, is our friend, nor euery one that striketh, is our foe. [b] *The wounds of a louer are faithfull.* He that bindeth the franticke, or weakeneth the sick of the lethargie, though to both troublesome, yet to both is he very friendly. As a mother desirous to affectionate her childe to her selfe aboue al other, maketh al of her household to vse it currishly in shew, that finding no good intreaty of any but of her, it may the willinger repaire vnto her: So God suffereth vs, of the world, the flesh, and the Diuel, to be molested, that we may only acknowledge him, and come vnto him, as our cheefe refuge and succour. The diuel kisseth wher he meaneth to hurt, he tempereth poyson in a golden boule, & in a sumptuous shippe wafteth his passengers vpon the rookes of destruction. But God taketh a contrarie

[a] 1 Ioh. 16. 33.

[b] Pro. 27. 6.

Wherefore God suffereth vs to be afflicted.

trarie course; for as the husband-man doth lop the vine, least all the force should vnprofitably be spent in leaues, and the roote bee thereby weakned & the fruit be, neither so much, nor so pleasant, as otherwise it would: so God, like a carefull keeper of our soules, least our whole mind should be employed in vaine superfluous pleasures, he cutteth them from vs, that our wits, which should in them without profit be defused, being kept within compasse by troubles, may be fitter to worke and bring foorth fruits of faith, to the working of our eternall saluation. Where God purposeth to heale, he spareth not to launce, he ministreth bitter sirrops to purge corrupt humors; and sends embassies of death and reuenge, where he meaneth to bestow eternall life and perfect felicitie.

Note.

[c] *Ioseph* accused his brothers as spies when he meant them least harme, and retained little [d] *Beniamin* as guilty of theft, whom he knew ful wel to be a guiltlesse innocent: He that had seene [e] *Ioseph* in prison, [f] *Mordecai* with his gibbet before his eies, & [g] *Daniel* in the Lions den, would haue lamented their case, and feared their further misfortune: But, had hee knowne that *Iosephs* prison should end in a [h] Princedome, *Mordecai* his perill in [i] royall preferment; and *Daniels* danger in [k] great credite, he would rather haue thought them much beholding to God for their ensuing felicitie, then greatly to be pitied for their present distresse.

[c] Gen. 43. 9.
[d] Gen. 44. 15
[e] Gen. 39. 2.
[f] Hest. 5. 14
[g] Dan. 6. 16.
[h] Ge. 41. 40.
[i] Hest. 6. 10.
[k] Dan. 6. 26.

ſtreſſe. The Lord oftentimes beſetteth his ſweete fruit with rugged leaues, with ſharpe and pricking thornes, that the hardnes to attaine them may make them the more prized, and the remembrance of former aduerſity may make the comforts following, more delightſome. The benefit of a calme weather is moſt deſired, and beſt welcome after a boyſterous tempeſt; health is neuer ſo much eſteemd as after a great ſicknes; and all pleaſure is moſt pleaſant to thoſe that hath bin leſt acquainted with it, and moſt troubled with the contrary. [l] *Vnto the Hungry ſoule euery bitter thing is ſweet,* ſaith *Salomon.* Grieue not at your perſecution then, and ſay not, I am vnfit for the triall, for if the Potter tempereth his fornace agreeable to his veſſel that he mindeth to frame; if the Gold-ſmith vſeth great care, not to haue his fire too great, or too little, for the quantity of his metall: if the Carier haue a regard, not to load his beaſt with more then it is able to beare: How much more wary is God, in not ſuffering vs to be tempted aboue our ſtrength? But if our temptations increaſe, he is faithful, and [m] *will not ſuffer vs to be tempted aboue that we be able, but will euen giue the iſſue with the temptation, that we may be able to beare it.*

[l] Prou. 27. 7.

[m] 1 Cor. 10. 13.

That burning alive is not so extreame a torment as commonly it is thought to bee.

Sect. XVI.

Obiection.

The bitternesse of the punishments that I am enioyned to suffer, doth so terrifie me, that I know not (scarce what to do, I shall be burned quicke. Oh, how shall I be tormented in that dolorous kind of death! Thinke you that I may patiently beare the rage of the fire? I am perswaded that my paines shall be so greeuous that I cannot either keepe my minde quiet and patient, or remember and thinke on Christ, so that in that anguish and agony, I shall quite forget my Saviour: And what shall become of me then? How can I resist the temptations of Sathan? Who then (no doubt) will be very busie about me.

Answer.

Answere.

CIcero, an heathen Philosopher saith, that in India, when any man was dead, and his carkasse ready to bee burned, his wiues, (for there they had many wiues) contended among themselues, who should bee burned with him. And shee whom hee loued best, hauing vanquished the rest, was cast quicke into the fire with the body of her dead husband, and burnt; the other being full of sorrow, for that they were ouercome, departed with great mone and lamentation, wishing rather to haue bin burnt, ten to liue. And shall we be afraid of burning, seeing we are certain of that which they hoped for? Die once you must, whether you will or no, (how soone, God knoweth) seeing then you must die, will you not die willingly for Gods sake, especially considering that they are thrise happy, whom God vouchsafeth such an honourable death? Shall not we for Gods sake suffer that which diuers Pagans suffered for their countries sake? *Curtius* feared not to die for the city of *Rome*, *Menœtheus* for Thebes, nor *Codrus* for Athens. These heathenish examples might make Christians ashamed, if they be so cowardly as to feare death. Burning is not such a grieuous punishment as you imagine, for God is faithfull, he will lay vpon vs no more then we can beare.

That burning aliue is not intolerable to the faithful. 1 Co. 10. 13

beare. [b] *Feare not* (saith the Lord by Esay the Prophet) *for I haue redeemed thee, I haue called thee by thy name, thou art mine:* [c] *When thou passest through the waters, I will be with thee: and through the floods, that they doe not ouerflow thee. When thou walkest through the very fire thou shalt not be burnt, neither shall the flame kindle vpon thee* (for thy destruction;) [d] *I am the Lord thy God.* And for the better confirmation hereof, many examples both ancient and late might be alledged; only I will content my self with one or two, which happened in these latter yeeres, in the time of King *Henry* the eight, & Queen *Mary*; Mr *Iames Bainam*, holy martyr, hauing sentence to be burned, for the constant confession of Christ Iesus & his Gospel, as he was at the stake (in the yeer of our Lord 1532) in the midst of the flaming fire, his arms and legs being halfe consumed, spake these words: O ye Papists, behold, ye look for miracles, and heere now yee may see a miracle, for in this fire I feele no more paine, then if I were in a bed of downe; but it is to me a bed of roses. In like manner, in the time of Queen *Mary* Mr *Thomas Hawkes*, a faithfull seruant of Christ, and holy Martyr also, hauing iudgement to be burned for the same cause, at what time he should be burnt, some of his familiar friends, being terrified and feared with the sharpnesse of the punishment that he was going to, priuily desired, that in the middest of the

[b] Esay. 43. 1.

[c] 2.

[d] 3.

Acts and Monuments part. 2. page 939. of the last edition, col. 2.

Acts and Monuments pag. 1446. col. 2.

the flame, hee would shew them some token (if he could) wherby they might be more certain whether the pain of such burning were so great, that a man might not therein keepe his mind quiet and patient: which thing he promised them to doe, and so secretly it was agreed, that if the rage of the paine were tolerable, & might be suffered, then he should lift vp his hands aboue his head towards heauen, before he gaue vp the ghost. Now then; when he was at the stake, and the fire set vnto him; in which when he continued long, and when his speech was taken away by violence of the flame, his skinne also drawne together, and his fingers consumed with the fire, so that now all men thought certainly he had been gone; suddainly, and contrary to all expectation, the blessed seruant of God being mindfull of his promise before made, reached vp his hands burning on a light fire (which was maruelous to behold) ouer his head to the liuing God, and with great reioycing (as seemed) strooke or clapped them three times together. At the sight whereof there followed such applause & out-cry of the people, and especially of them which vnderstood the matter, as the like hath not commonly been heard. And so the blessed Martyr of Christ straight-way sinking into the fire, gaue vp his spirit, in the yeere 1555. Iune 10. By these examples, among a thousand which might be alleadged, you see that burning

A token giuen in the fire, that burning is not so intolerable a pain as men commonly thinke.

aing is not such extreame paine, as you tooke it, and so must we thinke of all other worldly torments whatsoeuer.

That the patience of the Saints is not Stoicall Indolencie.

Sect. XVII.

Obiection.

Me thinkes of your allowance of the former of these two examples, you alleaged that you allow of stoicall indolencie; for you seeme vnto me to require such cheerefulnes of vs, as should take away all sence and feeling of griefe and bitternesse: I doe not thinke indeede, that any of the Stoiks themselues (no not the seuerest Censurer among them) were so deuoide of affections, as they would haue other men to be.

Answere.

WHat the Stoikes held, or how they were affected, it skillerh not vs to know. I alleadged the example of M.

M. Iames Bainham to this end, to set forth the loue, mercy, and faithfulnesse of God towards his children, for one while he deliuered them out of trouble, an other while he letteth them taste of Christs cup, yet hee standeth at their elbow (as it were) to comfort them, and to [a] rebuke Satan; who now especially, tooth and naile, seeketh by all meanes possible, to deuoure the poore innocent members of Christ who through many afflictions, do labour verie earnestly, to enter into the kingdome of heauen. But whether wee doe suffer or not, the Lord is euer [b] faithfull towards them that loue him, and turneth all things to the [c] best vnto them. I vtterly dislike and condemne that blockish conceit, that would haue men to be without all affection; howbeit of late it hath beene newly furnished, by certaine vpstart Stoikes. For pleasure and Griefe doe rule our actions, & there is no man, but either affecteth or eschueth things for the one or the other. In the sea, if the windes blow not, the shippes are constrained to lie still, being not able to stirre from the place where they are: So our nature if all actions cease, cannot, nor shall not bee able to run, either to the right hand, or to the left, no more then if we were in a palsie, which takes away the vse of the whole body Wherefore [d] Plato called them the sienewes & strings of the minde: giuing vs to vnderstand, that as the body is moued and guided by the sense,

[a] Iud. vers. 9.

[b] 1 Co. 10. 13.
[c] Rom. 8. 28

Affection doth rule all our actions.

[d] *Plato in Philebo.*

so

so is the minde moued and ruled by affection: and e *Plutarch* saith, they are the handles of Philosophy, for men would neuer loue it, if they had not some sparkes (as it were) of some shame, desire, reputation, ambition, pleasure, or sorrow; which stirre them vp thereunto. I know they obiect, that these affections are the causes why we fall into diuers vices. If there were no loue, there would be no louers: But these men doe as they did, who maintained that we neuer ought to ride post, for that some haue catched fals thereby; or that wee must not sing, because somtimes we fal into discord. Must we cut off the legge, because it halteth? so, must we take away all affections of nature, because they allure vs vnto vice? Nay rather, if we feele our affections ouer-strong and forcible, we must keep them vnder, that they trouble vs not, tempering them with reason, and not cleerely extinguishing the same. But to come neerer to the matter, and our purpose. To beare the crosse patiently, is not to be altogether senceless, & vtterly bereft of all kind of feeling; seeing our Sauiour himselfe, not in words onely, but with his own example also, vtterly condemned these Stoicall indolencies. For he f groned and g wept, both at his owne, and other mens calamities, and taught his Disciples to doe the like. h *Verely, verely, I say vnto you, that you shall weepe & lament.* And lest any man should blame them for weeping, he

e *Plut. in Tra. de vi. mort.*

Obiection.

Answere.

What it is patiently. to beare the crosse.

f Ioh. 11. 13.
g 35.
h Ioh. 16. 20.

he pronounceth them happy; i *Blessed are they that mourne*, and k *weepe*. And no maruell, for if teares be misliked, what shall we thinke of the Lord himselfe, who oftentimes wept? If all feare proceedeth of vnbeleefe, what shall we iudge of that horror wherewith Christ himselfe was stricken? If wee dislike all sorrow and sadnesse, how can we like of that, where the Lord confesseth that his l *soule is heauy to the death?* This I speake to the intent I might reuoke godly mindes from desperation, least they cease to seeke after patience, because they cannot vtterly shake off the naturall motions of heauinesse and sorrow; which must needes happen to them, which of patience doe make a kinde of senselessenes, and of a valiant and constant man, a senseless blocke, or stone, without passions. The Scripture doth praise the Saints for their patience, while they are so afflicted with the sharpenes of persecution, as that thereby their courage is not vtterly quailed, nor themselues faint & comfortles, but filled with spirituall ioy. We must labor to tame & bring vnder, al the ill motions of our minds to the ordinance of the Lords holy will, and not vtterly to quench and shake them off.

i Matth.4.
k Luk. 6.21.

l Mat.26.38.

That we must not be dismaied though friends forsake vs: And how wee must not yeeld to their vngodly suggestions.

Sect. XVIII.

Obiection.

My familiar acquaintance, haue quite forgotten me, and they who heretofore delighted in my company, haue now conueighed themselues from me. My friends are very earnest with me, both day and night, to relent, and to reuoke my former confession: I am very loath to displease them in any thing, rather I wil endanger my selfe then anger them. And surely if I should persist and hold out, (no doubt) I should bring my fathers hoary head with sorrow to the graue, and that before his time, hee would take the matter so grieuously.

Answere.

Nota. IT is the property of the diuell and his instruments, to feede like storkes, vpon the venemous & euill affections of men. They only

only take pleasure to see vs in sinne; but if we amend and betake our selues to some better course, then they reioyce at our calamities.

As Rauens and Vultures, straight smell out dead carion, when it is corrupted, and draw vnto it, by the vnsauory stench, wherein their delight is, but the sound bodies, they neyther sent nor seeke out: So the wicked are ready to flock about vs, so long as we are in the stench of sinne, and corrupted with vice, because they themselues delight therein. But if we be sound and whole, and haue cast from vs that carrion whereof they are so eager, they neither smell vs, nor seek vnto vs, but rather auoid and hate vs. The sauor of godlinesse striketh them dead; & though in the winter, when the vine is bare they could lie vnder it, yet in the spring, when it beginneth to flower, they, like serpents, are striken dead with the sent thereof; and therefore, what matter is it if they mortally hate it? As for your friends, who (you say) labour to haue you reuoke your former confession, answere them as Christ answered *Peter* in the like case, [a] *Get thee behinde me Sathan: Thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.* For herein they are your foes. Now the Lord hath opened your eies, and enlightned your heart, that you might know the truth, & wil you, against your own conscience, deny the known truth? Ah, do it not, lest ther-

[a] Mat. 16. 23

by you displease God, and fall into his hands, which is horrible to Hypocrites. [b] *Whosoeuer (saith Christ) shall deny me before men, him will I also deny before my father which is in heauen.* [c] *Whosoeuer shall be ashamed of me, & of my words, among this adulterous & sinfull generation, of him shall the sonne of man be ashamed also, when hee commeth in the glory of his Father with the holy Angels.* Forget not these things, but consider of them. If your friends will be displeased and angry at your constancy in the truth, remember that Christ saith, [d] *Think not that I am come to send peace into the earth, I came not to send peace but the sword;* [e] *For I am come to set a man at variance against his Father, and the daughther against her mother, and the daughter in law against her mother in law*: wherfore it is no maruell if you be at ods with your friends & kinsfolks. You say, you may not displease your father, you loue him so well. But Christ saith, [f] *He that loueth father or mother better then me, is not worthy of me.* [g] *If any man come vnto me, & hate not his owne father and mother, &c. hee cannot be my disciple.* We must not for the loue of parents or friends, deny or dissemble the truth of Christs Gospel: For [h] *it is impossible that they which were once inlightned, and haue tasted of the heauenly gift, and were made partakers of the holy ghost:* [i] *and haue tasted of the good word of God, and of the powers of the world to come,* [k] *if they fall away, should be renewed againe by repentance,*

[b] Mat. 10.33. Luk. 12.9.
[c] Mat. 8.38. Luk. 9.26.
[d] Mat. 10.34. Luk. 12.51.
[e] Mat. 10.35 Luk. 12.53.
[f] Mat. 10.37.
[g] Luk. 14.26.
[h] Hebr. 6.4.
[i] 5.
[k] 6.

tanse, seeing they crucifie Christ againe to themselues and make a mocke of him. [l] For if wee fall willingly after that we haue once receiued and acknowledged that truth; there remaineth no sacrifice for sinnes; [m] But a fearefull looking for of iudgement, and a violent fire which shall deuoure the aduersaries. [n] It had bin better for them (saith Peter) not to haue acknowledged the way of righteousnesse, then after they haue acknowledged it, to turne from the holy commandement giuen vnto them. Wherefore in any case thinke vpon your selfe, and sticke not boldly to confesse Christ, at all times, and in all places; for [o] if we deny him, he will deny vs.

[l] Heb. 10.2
[m] 27.
[n] 2 Pet. 2.2
[o] 2 Tim. 2.12

That the pretence of nourishing wife and children, (though they haue no other meanes to liue) is no cause why we should deny or dissemble the knowne truth.

Sect. XIX.

Obiection.

Alas! I grant all these things to be true: Yet *it is commonly said.* Necessity hath no law, *my state and affaires are such, that I must either vndoe my selfe and mine, or els I must needs straine,*

yea, and do quite against my knowledge & conscience. For you shall vnderstand that I haue many children at home, small, god wot, suckling infants, a lame impotent, aged, and sickly wife beside. We are a great number, very poore & beggerly, hauing no manner of thing wherewith to preserue our liues, but only what I get and win by my daily labour. Now if I leaue them, they must needes starue for want of foode, they cannot go to begge (if that were lawfull) nor stirre from the house, such is their infirmitie and weaknes. Alas sir, what shall I doe in this case? For God and Nature committed the charge & care of them into my hands.

Answere.

YOur estate is lamentable, and grieuous I must needs confesse, yet no other then very often happeneth to a godly man, the child of God. Of you and such like spake our Sauiour Christ in the Gospell, when hee prophecied (among other things) of the destruction of Ierusalem, and of the end of the world

world, calling you great bellied and trauelling women, and women that giue sucke to young infants, saying (lamenting, and not cursing) [a] *Woe be to them that be with childe, and to them that giue sucke in those daies*, thereby meaning all persons, (men and women) that (their necessary affaires, so letting and hindering them) cannot confesse Christ boldly, if need require; nor flie from the infection of the poisoned and pestiferous plague of Antichrists abhominations. Yet step vnder the veile of Gods word, there you shall finde comfort, and be resolued what to doe in this case. There you shall find, that if you looke for the life to come, and the blessed resurrectiō, you must in any case, freely, and boldly, confesse Christ and his Gospel, whatsoeuer ill betide you. But what shall I doe to my wife and children (say you?) These and all other your cares you must commit to God, and trust in him, [b] *Cast all your care vpon him* (saith the Apostle) *for he careth for you.* The good [c] shepheards, as soone as the Angels told them that Christ was borne at *Bethleem*, strait being filled with spirituall ioy, [d] went to see & visit him. They demanded not, who shal keepe the wolfe from the sheepe in the meane while, they reasoned not of it, but committed their sheepe and all other things vnto his gracious tuition, whose commandement and will they obayed. Do you so likewise, take example of these good shepheards; aske not, what shall

a Luk. 2
Mat. 24
Mar. 13.

b 1 Pet. 5

c Luk. 2. 8

d 16.

became of my wife and children? cõmit them and all other things, vnto gods mercifull protection, and he will care for them, and prouide for them in the time of dearth. It is commonly seene, that when all humane & worldly comfort faileth, in the greatest extremity, when the danger is at the highest, then vnto his children, after his accustomed mercy, putteth he to his helping hand, and deliuereth the party from danger. Innumerable examples hereof haue we in the holy Scriptures. In what extremities were the [e] Patriarkes very often, and especially [f] *Ioseph*? and how often were they [g] deliuered? in what danger was [h] *Moses* when he was faine to flie away for his life? and yet how was he [i] restored againe? in what straites were the [k] people of Israell; being compassed on euery side, on the one side with the maine hoast of their enemies, and on the other side with the maine sea, so that they had nothing to looke for, but present death, either by drowning, or else by the sword of *Pharaoh*? and yet in this extremity they were [l] deliuered. And afterwards, when they were in great [m] misery, how wonderfully did God deliuer them, by the hands of the Iudges? [n] *Othniel*, [o] *Ehud*, [p] *Shamgar*, [q] *Deborah*, [r] *Gideon*, [s] *Iphtaph*, [t] *Samp∫on*, and others? What shall I speak of the deliuery of *Dauid* in his extreame persecution? And of the Prophets, *Eliah*, [x] *Ieremie*; [y] *Daniel*, [z] *Micaiah*, [a] *Ionah*, and others,

31.&32
39.20
31.&23
41.40.
2.14.15.
0. 3.10.
10. 14.9.
0.14.30.
dg.2.14.
dg.3.9.
dg.3.15.
dg.3.31.
dg.4.4.
dg.6.14.
dg. 11.6.
dg.16.30
Sa.18.21.
. 9.11.
i.1.9.11.
ere.37.17
.;8.10.11
13.
Dan.6.16.
.4.29.31
Ki.22.27
onah.2.10

others, whom the Lord mightily deliuered from extreame miseries? O but (you will say) these were of the olde Testament. What? is not God the same God still? Is hee a changeling? Is not he as good vnto the people of the new Testament also? Reade the Actes of the Apostles, and you shall see that he is as good, & the same God still. Who deliuered the [b] Apostles out of prison, but he? Who deliuered [c] *Peter* the same night (miraculously by the ministery of an Angell) that *Herod* had appointed to slay him? Who turned the hearts of the [d] Magistrates, when they came to *Paul* and *Silas*, requesting them to depart in peace, after they had scourged them, and laid them in the inner prison fast by the heeles in the stocks? Who deliuered [e] *Paul* from the hands of the Iewes, when they had sworn that they would neither eat nor drinke, vntill they had slaine him? Verily God, and none else? It followeth then, that you put your whole trust & confidence in his mercy, and he will deliuer you.

[b] Act. 5. 19.

[c] Acts. 12.

[d] Act. 26. 36.

[e] Acts. 23.

That the Lord will not faile his children in these dayes, no more then hee did in times past, in the old Testament, and in the time of the Primitiue Church.

Sect. XX.

Obiection.

Verily I beleeue these things, & acknowledge them to be true. Yet they are speciall miracles, which God wrought for the deliuery of those auncient Fathers and Apostles in the beginning and infancy of the church, when as the Gentiles & Nations were to be conuerted vnto the Christian religion, which miracles are now ceased, So that my case remaineth the same it was before.

Answer.

SVrely this is not true that you say, for euer since the Apostles time, God shewed his power in the deliuery of his seruants from the hands of their enemies, as may be seene in the tripartite and Ecclesiasticall Histories of *Eusebius*, *Zozomenus*, *Socrates*, and others. And touching our times, there is no doubt but that God worketh and faileth not his seruants at any time when need requireth, forsomuch as the Prophet *Dauid* saith, [a] *Thou* (Lord) *hast aforetime laid the foundation of the earth, and the heauen*

Ps. 102. 25

heauens are the worke of thine hands [b] *They ſhall periſh, but thou ſhalt endure, euen they all ſhall wax old as doth a garment, as a veſture ſhalt thou change them, and they ſhall be changed.* [c] *But thou art the ſame, & thy yeares ſhall not faile.* Wherfore what the reaſon is that wee ſee not in theſe dayes ſo many miracles, I know not, whether it be, that our ſight is not ſo cleare, or that wee haue not ſuch faith as they had, whom God deliuered in times paſt, or that (as you ſaid) after the time that God publiſhed his doctrine, ſo many miracles do not appear, or whether there be any other reaſon, God knoweth: yet you know that the Lord wanteth not power to deliuer his people, no more at this preſent then he did in times paſt: and you know alſo, that al things come to paſſe by the prouidence and fore-appointment of God; & that God turnes all things to the [d] beſt, for his elect. Wherefore repoſe your whole truſt in God, and caſt all your cares vpon him, as the [e] Scripture biddeth you, and he will not faile, neither you, nor yours, in the time of neede, only confeſſe him boldly, ſerue him onely, and loue him heartily,

[b] 26.

[c] 27.

[d] Rom. 8. 28.

[e] 1 Pet. 5. 7.

That wee ſhould not be afraid at the faces, behauiour, and maieſty of mortall men.

Sect. XXI.

Ob-

Obiection.

But alas sir, Our aduersaries beare such a maiesty in their manners, and such grauity in their words they are so terrible and cruell in their dealings, with such sterne countenance, and bigge lookes: they vse such reprochful, scornfull, and slanderous words, that they face me down quite, as though my cause were not good, or I guilty of some heinous crime. And further, I am afraid I shall not bee able to answer them in such points as they will examine mee, not that I mistrust the goodnes or truth of my quarrell, but because I feare me they will dash mee altogether out of countenance.

Answer.

THe red-hot iron being put into the water, maketh a great noyse, and seemeth to doe the water great harme, whereas in the end we find the fire thereof quenched, the force of burning lost, the heat abated, and the water little or nothing worse. Like this

Note.

bubling

bubling is our aduersaries triumph ouer vs; for though they face vs downe, though they insult against vs, yea, though they imbrue their bloudie fists in our bleeding wounds, and make to the eye a great shew of victory, yet when it cõmeth to the proofe, God will shew by a ruefull experience, that all the noise that they make, is but a sound of their owne quenching, fall, and ruine, and our estate not hurt, but bettered by their seuerity [a] *Feare not them which kill the body* (saith Christ) *but are not able to kill the soule, but rather feare him, which is able to destroy both body and soule in hell.* So then, let Sathan fume, let hell roare, let the world rage, and worldlings fret neuer so much, yet be ye sure, no man can take vs out of our heauenly Fathers hands, for he is greater than all. [b] *In the world you shall haue affliction* (saith our Sauiour) *bee of good comfort, I haue ouercome the world.* When the persecutors impriſon our bodies, they set our soules at liberty with God; when they throw vs down headlong, they lift vs vp; when they persecute vs, we flourish; when they tread vs down, we grow vp; when they despise vs, we profit; when they hurt vs, we ouercome; when they seem to conquer vs, then are we most constant; and when they kill vs, thẽ they bring vs into euerlasting life; from earth to heauen, from labour to rest, from temptations to quietnesse, from torments to delights, from worldly slaughters, to a crowne of

[a] Mat. 10. 28 Luk. 12. 4.

[b] Ioh. 16. 33.

The nature of true religion is to encrease by persecution.

Violence of torments, the onely meanes to suppresse impietie and wickednesse

of glory. Here may we behold the force and nature of the Christian religion, which beyond all naturall course, & aboue all the reach of mans vnderstanding, increaseth by that meanes by which all other things are suppressed, we haue no other way to root out sin and wickednesse, and all kind of impiety, no meanes to abolish lewd behauiour & discord amongst men, but onely violence of torments & cruell punishments: for the feare of seuere chastisement maketh men to bridle their vntamed affections, and if any be executed for great enormities, his sin dieth with him, and seldome leaueth he any posterity, that by his death is not rather dismaied nor encouraged to follow his euill example. But in this quarrell of our faith it happeneth quite cõtrary: for as a good slip being grafted in a sower tree, bringeth forth neuertheless sweet fruit, agreeable to his owne kind; and the sap of the same roote which in the crab is sower and bitter, in the apple of the slip is most pleasant and delightsome, and though it be loathsome in the one, it allureth in the other: So happeneth it to Gods Saints, being put in the Persecutors hands: For their odious and intollerable cruelty, when it is practised vpon malefactors, breedeth terrour, and feare, and horror for the wicked fruites, for which they are punished: Yet in the faithfull and Religious, the same bitter torments being practised vpon them, are

The contrary effects of punishment in the godly and wicked.

the

the meanes, working in them, by a true faith in Christ, to worke the pleasant and godly fruits of their saluation; not only most acceptable vn to God, but able to allure mens hearts to taste of the same. Concerning that you say, you are afraid you shall not be able to answer your aduersaries. Feare not, only set god alwaies before your eies, & let your whole care and study be how to please him; for he shall giue you such wisdome, that the enemies shall wonder at, & euen be ashamed and confounded. Consider how *Moses* behaued himselfe before *Pharaoh* king of Ægypt, in his glorious Maiesty & power; he, hauing the Lord alwayes before the eies of his faith, spake boldly, through the might of Gods spirit working in him, to the great terrour and astonishment of the terrible and cruel enemies. Wherefore study not what you shall answer, but speake boldly that that God shall put into your mind. Consider what Christ saith, [d] *ye shall be brought to the gouernors and kings for my sake, in witnesse to them and to the Gentiles.* [e] *But when they deliuer you vp, take no thought how, or what ye shall speake: for it shall be giuen you in that houre what you shall say.* [f] *For it is not yee which speake, but the spirit of your father which is in you.* [g] *I will giue you a mouth and wisedome, where-against all your aduersaries shall not bee able to speake or resist.* Rest vpon this promise of the Sonne of God, he is faithfull, and will not breake promise.

[c] Luk.21.15.

[d] Mat.10.18

[e] 19. Luk.12.11.

[f] Mat.10.20 Mar.13.11.

[g] Luk.21.15

Comforts

Comforts against the dulnesse of the spirit, and unfitnesse to suffer.

Sect. XXII.

Obiection.

Yet I wold very faine that it might please god to deliuer me, by some good meanes or other out of my persecuters hands: For me thinkes, I am out of heart, and do not feele the comfort of the spirit as I was wont heretofore. I am euen as it were a blocke, and if I were inforced at this instant to suffer triall, (as surely my time is very short) I thinke I should be very vnwilling to endure it, as a beare to go to the stake. Alas! how shall I suffer the rage of the fiery flames, & the terror of death, being thus lumpish and heauy, and quite destitute of all spirituall comfort?

An-

Answere.

CErtainely God loues you neuertheleſſe, though you preſently ſuffer for Chriſts cauſe, then if he ſhould deliuer you. In all ages God vſed his elect after the manner, which ſeemed beſt vnto his ſecret & vnſearchable wiſdome: ſome he deliuered, others he ſuffered to taſte of Chriſts cup; who notwithſtanding were as deere vnto him, as they who he deliuered: Yea verily, it ſeemeth that he better loueth: & doth more for them that ſuffer, thē for the reſt; for he ſtandeth by them being tormented, he ſtrengthneth them in faith, and maketh them perfect; whē as he doth but giue vnto ſuch as he deliuered ſome longer reſpit, and leaueth them in danger to fall in the like perill againe. But you ſay, you feele not the comfort of the ſpirit as you did heretofore. Let not this terrifie you, nor make you afraid, for commonly it happeneth thus vnto Gods children. Certainely *Dauid* was in a grieuous caſe when he cried, [a] *My ſoule fainteth for thy ſaluation*: [b] *Mine eies faile for thy promiſe*: [c] *when wilt thou comfort me? for I am like a bottle in the ſmoke*, and when he cried ſo often, [d] *quicken me according to thy word*, [e] *quicken mee according to thy louing kindneſſe*: *quicken mee according to thy iudgement*. And *Dauid* (you know) was the childe of God, and receiued comfort againe.

That they are not leſſe regarded of God who ſuffer, than they who are deliuered for the preſent.

a Pſa. 119. 81.
b 82.
c 83.
d Pſa. 119. 25 107.
e 88. 51.
f 149.

gaine. This also may bee notably seene in the late example of M. *Robert Glouer* Martyr, in the time of Queen *Mary*, who after he was condemned by the Bishop, and was now at a point to be deliuered out of this world, it so happened, that two or three daies before his heart being lumpish and desolate of all spirituall consolation, felt in himselfe no aptnes, nor willingnesse, but rather a heauinesse and dulnesse of spirit, ful of much discomfort to beare the bitter crosse of Martyrdome, ready now to be laid vpon him. Whereupon he fearing in himselfe, lest the Lord had vtterly withdrawn his wonted fauour from him, made his mone to some friend of his, signifying vnto him how earnestly he had praied day & night vnto the Lord, & yet could receiue no motion or sense of any comfort from him: The his said friend comforted him with Gods promises, assuring him in the truth therof, that he should receiue comfort, when the Lord saw his due time: and therefore desired him, whensoeuer any such feeling of Gods heauenly mercies, should begin to touch his hart, that then he should shew some signification thereof: whereby he might witnesse with him the same; and so departed from him. Now the next day, when the time came of his Martyrdome, as he was going to the place, and was now come to the sight of the stake, although al the night before, praying for stregth & corage, he could feel none, sodenly he

a Acts and Monuments pag. 1555. vol. 2. of the last edition.

The Lord for a time may withdraw his comfort, but at length he visiteth againe his seruants.

hee was ſo mightily repleniſhed with Gods holy comfort and heauenly ioyes, that he cried out, clapping his hands to his ſaid friend, & ſaid in theſe words; *hee is come, hee is come, &c.* and that with ſuch ioy & alacrity, as one ſeeming rather to be riſen from ſome deadly danger, to liberty of life, then as one paſſing out of the world by any pains of death; So he died being burnt for the teſtimony of Ieſus Chriſt, in the yeare 1555. Septem. 20. And this example moſt excellently declareth, how ſhrewdly a childe of God may be humbled and ſhaken, but neuer finally forſaken. For [h] *Whom the Lord loueth, he loueth vnto the end:* [i] *Him that commeth vnto me* (ſaith Chriſt) *I caſt not away.* Wherefore be patient, and comfort your ſelfe, for the [k] Lord will not abſent himſelfe for euer. [l] *Hope in the Lord, be ſtrong, and he ſhall comfort thine heart, and truſt in the Lord,* ſaith *Dauid.* No doubt, *Dauid* could tell what the children of God muſt do in this caſe, himſelfe being ſo often plunged in this pit. The ſunne doth not alwaies ſhine vnto vs, for it is often couered with miſty and darke clouds, yea, and euery day it ſetteth, and doth (as it were) take his leaue from vs, as though it came no more. Yet we ſee thoſe clouds vaniſh away in time, and the cheerefull riſing of the ſunne followeth his heauy ſetting. The ſappe of the tree doth not alwaies aſcend, to make it greene & flouriſhing, but ſometimes it deſcendeth, yet it is not

h Ioh. 13. 1.
i Ioh. 6. 37.
k Pſalm. 23.
l Pſa. 27. 14.

quite gone, but hideth it ſelfe in the roote for a time, and afterwards it returneth againe. So fareth it with vs, we doe not alwaies feele the comfort of Gods ſpirit, which bringeth the ſweet ſappe of ſpirituall ioyes vnto our ſoules, but ſometimes it withdraweth it ſelfe from vs for a time; then doe the bluſtring ſtormes of temptation ſhake off our leaues; yet neuertheleſſe, the foundation of our hope ſtandeth faſt, our ſaluation is rooted in Chriſt, the Spirit is not quite gone (though it leaueth vs to our ſelues for a time) but will returne againe, and make vs greene and flouriſhing. The mother after ſhe hath felt her childe once to mooue, doth alwaies hope the beſt, though euer it mooue not, and when weakely it ſtirreth, ſhee hopeth that it ſhall haue greater ſtrength in due time. So muſt wee, if wee haue once felt and taſted of the ſweet ioyes of the Spirit, let vs euer hope the beſt, and if wee earneſtly deſire the ſame againe in more abundance, let vs be ſure the ſpirit ſtirreth in vs, and that in due time it will ſhew it ſelfe in his full ſtrength, euen to the ſaluation of our ſoules.

Wherefore the children of God be ſometimes dull.

You ſhall vnderſtand alſo, that if the children of GOD did neuer fall, if wee had a liuely apprehenſion of ſpirituall comforts alwaies, then would we not make ſuch account, and eſteem ſo much of the ſweet power of the ſpirit, as now we doe; yea, peraduenture wee would imagine, that, it were naturally ingrafted

ted in vs, which is powred by meere grace; neither would we be ſo much thankefull for it vnto God, as now wee be. Wherefore the Lord, for a while, withdraweth his ſpirit from vs, that it may be the better welcome, and ſweeter when it commeth. Therefore ſticke to it conſtantly, for it cannot be but that the Lord will, at the laſt, ſatisfie your deſire, with plenty of conſolations, ſeeing your cauſe is ſo iuſt and true. [m] *And I am perſwaded of this ſame thing, that he that hath begunne this good worke in you, will performe it vntill the day of Ieſus Chriſt.* [n] *For the gifts and calling of God are without repentance.* After winter commeth ſummer: after a foule day commeth a faire: [o] *Weeping may abide at euening, but ioy commeth in the morning.*

[m] Phil. 1. 6.

[n] Ro. 11. 29.

[o] Pſal. 30. 5.

What a great dignitie Martyrdome is: And how we ſhould not thinke our ſelues vnworthy to ſuffer for Chriſts ſake.

Sect. XXIII.

Obiection.

The Lords name be bleſſed for all his comforts; Now I am fully reſolued, willingly to ſuffer the extremitie of ſuch torments as my perſecutors ſhall impoſe

vpon mee be they neuer so cruell and blondie. Yet methinkes, I am not worthy to suffer for Christ, and the verity of his Gospel, to lay downe my life in so good a quarrell; considering mine owne wickednesse, how I haue beene a great offender of Gods Maiesty, a wicked transgressor of his most holy and iust lawes. Yea, there is neuer a branch of his cōmandements, but I haue most wilfully violated, and daily infringed. Alas! I tremble to thinke of my former life, which before man was vniust, and in the sight of God vngodly. This is it that now troubles my conscience. I can hardly be perswaded that the Lord will vouchsafe such notorious sinners as I am, so great dignity, as to suffer for his name; considering that the Apostles (which were holy and harmeles men) greatly reioyced for this honour, for that they were counted worthy to suffer any thing for Christ. And shall I thinke my selfe worthy of the prehemi-

Act. 5. 41.

nence which was giuen vnto them?

Answere

Answere.

SVrely there is no greater preheminence in Gods Church, than to be a Martyr, nor more renowned dignity, then to die for the profession of true religion. It is the noblest Act of magnanimity, seeing death is the hardest thing that nature can ouercome; The principall act of obedience, seeing it is highly commended in Christ, who [a] *became obedient to the death, euen the death of the Crosse.* And the profitablest act (of all that may be wrought by our means) vnto the Church of God, whose glorious course is fitly expressed in the Silke-worme, which first eating it selfe out of a little seed, groweth to be a small worme, afterward when by feeding a certaine time vpon fresh and greene hearbs, being waxed of a greater size, it eateth it selfe out of the other coat againe into a case of silke, which when it hath once finished, in the end casting the seed, for many yong to breed of, and leauing the silke for mans ornament, dieth all white and winged, in shape of a flying thing. So the Martyrs first breake out of the dead sleepe of originall sinne, by repentance and faith in Christ; by feeding on the Sacraments and leaus of Gods word they grow to more ripenesse, casting off the coat of worldly vanities and earthly cares, and are cloathed with the silke of Religion and

[a] Phil. 2. 8.

The Martyrs compared to the silke-worm.

sinceritie of life, in which worke perseuering to the end, euen then when persecution is greatest, they finally (if neede require) shed their bloud, as seed for new off-spring to arise of, and leaue the silke of their godly and vertuous examples, as an ornament and mirrour for the Church, and so depart [b] *out of great tribulation*, hauing *made their long robes white in the bloud of the Lambe*, being winged with the innocency of their hands, cleanenesse of their hearts; by a liuely faith in Christ, they flie and [c] *ascend into the Lords Tabernacle*, where they *rest vpon his holy mountaine*. Wherefore, though the ripe fruit of the Church be gathered, yet their bloud ingendreth new supply, for it increaseth the more, when the destruction and rooting out thereof is violently procured. It is like the bush that burned, and was not consumed. It is found, by experience, that whosoeuer suffer (though he suffer for his offence) is pitied, and vnnaturall misery (though deserued) cannot but breed remorse and tendernes in the beholders. But now, when such men as be innocent in their conuersation, vertuous in their liues, learned and graue personages, (or sober and godly youths, vertuous and honest Matrons) shall, with comfort, offer themselues to extremity, reioyce when they are tormented, goe to death as they would goe to a banquet, haue compassion vpon their persecutors and executioners, and sing Psalmes in the very

[b] Reu. 7. 14.

[c] Psal. 15. 1. *Sanguine fundata est Ecclesia, sanguine creuit.*

very flames; when ſuch as neither want dignities to withdraw them, nor friends and family to pull them backe; nor cruell enemies to affright them, ſhal be ready to change their dignity with diſgrace, to forſake their friends, & giue themſelues into the hands of their mortall enemies, onely for the teſtimony of a good conſcience in the defence of the truth; men muſt needs think; This is a thing worthy to be known, and ſome vertue that deſerueth deep conſideration, for which a man is content to ſuffer death. They want no meanes to ſearch out the truth, hauing both read and heard what can be ſaid on either ſide: They want not wit and iudgement to diſcerne the good from the bad, being perſons knowne to be of deepe inſight & diſcretion: They cleaue to the word of God onely, and embrace the ſame, making it the onely touchſtone of truth, and the rule of their conſcience: They haue no pleaſure in paines, nor any temporall allurement to moue them to vndergoe ſo great miſery. Yea, they haue many delights, honors & promotions to withdraw them from it. Surely, therefore it is that they find it neceſſary to doe this, and that, their ſaluation lieth vpon it, or elſe fleſh and bloud could neuer digeſt theſe ſo heauy calamities; for otherwiſe, for altering opinion, or ſpeaking a word, they might eaſily auoide it. So then this is the comfort of them that ſuffer; That their death is the meanes to raiſe many

The ſuffe-rings of th Saints bree remorſe, an worke con-uerſion in the behol-ders.

The vertue and efficacie of Martyrdome.

Sanguis martyrum est semen ecclesiæ.

No man ought to think himselfe vnworthy to suffer for Christs sake.

from death; and their patience maketh euery one inquisitiue of their religion, and desirous to know what quarrel they maintaine, & vpon what grounds; then, when they know the truth by and by they embrace it, though it be with the losse of their lands, liberty and liues. Now to come neerer to your temptation; no doubt (being a grieuous sinner) you are vnworthy, yea, farre vnworthy to yeeld your life in such an honourable cause. What then? you are required to yeeld a reason of your faith; will you play the Hypocrite and dissemble the same? or the Apostata and deny it? so should you adde sinne to sinne: for what greater sinne is it then to deny Christ Iesus, and the truth of his Gospell? The Lord keep his children from such impietie. What were they (yea, euen the Apostles themselues) whom God had chosen in the beginning to be the witnesses of his truth, and to carry his name before the world, but men subiect to sinne and imperfections as we likewise be? God chose them first, yea, when they were his enemies: & so likewise of his singular goodnesse and infinite loue, he hath chosen you to be one of his witnesses also; *For hee that is Lord ouer all, is rich vnto all that call on him.* Rich vnto al, he excepteth none, nor accepteth persons, but receiueth al, euen al that with vnfained repentance turn from their sins, and by a liuely faith imbrace his mercies in Christ. Wherfore meditate not so much on your sins,

Rom. 10. 12. *God is no accepter of persons.*

as

as you doe on the salue of sin, Iesus Christ our Redeemer and Sauiour; magnifie the mercies of God, and praise his holy name, for that in the merits of his Son, he hath chosen you, and accounted you worthy, not onely to beleeue, but also to suffer for Christs sake.

That the voluntary death of the diuels souldiers, cannot make the sufferings of Martyrs vnregarded.

Sect. XXIIII.

Obiection.

Oftentimes wee see that blasphemous and abhominable Heretiques, Papists, Arrians, and Anabaptists, do willingly suffer affliction for the profession of their faith and faithles Religion. They suffer bonds and imprisonment, losse of liberty and liuings, yea, and of life it selfe. How could they haue such patience in their troubles, such constancy in their sufferings, and such inward ioy and alacrity in their deaths, if their cause were not good?

Answere.

That many Pagans, Turkes, and Atheists seeme to be patient in their torments.

Answere.

HAue not the very Pagans and Infidels suffered many cruell and bloudy torments for their owne Idolatrous deuises? witnesse hereof *Socrates*, that cheerefully trampled vpon coales of fire, and supped vp a draught of deadly poison: witnes *Caius Marius*, who was whipped, racked, flayed aliue, and with great patience tasted of euery torment that sauage and bloudy Persecutors could deuise: witnes the *Turkish Monkes*, who willingly whip and slash themselues with sharpe kniues, and glory, if occasion be offered, when they may offer vp their sinfull soules, in defence of their Idolatrous Mahometisme? Yea, doth not experience daily manifest, with what courage and resolution, Atheists and obstinate Malefactors do suffer the torments and violence of death? What maruell then if Seminaries and popish Iebusites, neglecting their owne safety, and their Princes mercy, haue, and doe daily embrace the gallowes, and desperately endure the iust reward of death. Who knoweth not but their sufferings are for traiterous attempts against their owne Prince and Country, and for matters cleane contrary to the Word of Truth, and therefore, that it may bee tearmed, rather Desperate Presumption, than Christian Persecution: How strong are the de-

The sufferings of Seminaries & Iesuites is desperate presumption

lusions

lusions of subtill Satan, which hath bewitcht the benummed mindes of miserable Men so farre, that they haue not beene afraid to offer, both themselues and their young babes, through violent flames, for the Diuels sacrifice. What! could men be so senseles, that they had no care of their owne liues, or so vnnaturall, that they had no regard of their owne children? Could not the horrible feeling of their owne proper paines, nor the outragious yelling and crying teares of their young Infants, worke either remorse, or pittie in the hard-harted Parents? No, no, where diuellish superstition sitteth Iudge, there neither Nature nor Reason, may dare to plead the cause. Lies imitate the Truth, and Superstition taketh Religion for a Patterne; wherefore it ought not to seeme strange that the Diuell is so busie to bewitch his members (after the example of the true seruants of God) to endure death. So then the Popish Iudases that die so obstinately in their errour and superstition, are the Diuels Souldiers, rather then the Lords Martyrs: neither can their desperate torments, make good Mens sufferings vnregarded. The sheepe must not leaue off her skinne, because the wolfe sometime commeth in her likenesse, neither must wee lesse esteeme the Martyres paines, because the Diuels souldiers likewise die for his sake.

Popish Iesuites are the Diuels souldiers.

What

What the enemies of the truth procure vnto themselues, by persecuting and murdering of Gods children.

Sect. XXV.

Obiection.

Now for mine owne part, being satisfied of all scruples and doubts, touching this point (be it spoken with new acknowledgement of praise vnto God;) seeing wee reape such excellent fruit, and so many benefits by Martyrdom: and that our Persecutors are the meanes of our sufferings, might they not come vpon vs and say vnto vs, in this or such like speech? Why then complain you of your persecution, if it be so glorious & so beneficiall vnto you? You shold loue those by whom you are so much benefited. If wee pleasure you, thanke vs, if we profit you, we cannot doe but well in continuing our course. *I pray you resolue mee of this one point, and then an end. How may we answere such as will so obiect?*

Answere.

Answere.

WE may answere them briefly in our Sauiours owne words. [a] *Surely the Sonne of Man goeth his way, as it is written of him: but woe be to that man by whom the Sonne of man is betraid; it had beene good for that man if he had neuer beene borne.* Being souldiers by profession, we are glad we haue such occasion to fight in defence of the truth, and yet wee are heartily sorry to see them bid vs battell by impugning & persecuting the same. Howsoeuer it goeth with vs, we are sure of the victory; If we haue the vpper hand, we haue conquered Sathan, and chased him out of his hant, to the confusion of all superstition and idolatry; if we be oppressed and murdered for our faith, thē do we also ouercome by our true faith in Christ, who will receiue vs vnto himselfe, and giue vs the crowne of life; so also we confirme our religion to our posterity, and seale it with our bloud. Wherfore, small is the hurt that they doe vs, yea it is an vnspeakeable benefit, but vnknowne is the misery that they worke vnto themselues, though they see it not, or will not see it: for they plucke vp the sweet flowers, and leaue the stinking weedes; they cut off the fruitfull branches, and let those that be rotten and withered alone, they burne the corne, and spare the stubble; they

[a] Mat 26.24. Mar. 14 21. Luk. 22.22.

The danger that persecutors doe incurre by persecution.

put

Put Noah into the Arke, and drowne themſelues, whoſe being amongſt them, kept them from the deluge; they thruſt *Lot* out of Sodom that kept the city from burning, they oppreſſed *Moſes*, who did wreſtle with Gods anger, and keepe it from them; and therefore putting the true Chriſtian profeſſors to death, they digge their own graues, and cut off the haws of the anchors that ſhould ſaue them from ſhipwracke. It were great folly for a king that deſired peace, to abuſe, diſgrace, and torment the ambaſſadors and ſeruants of a Monarch mightier then himſelfe, & then to ſend them home thus euilly intreated, to vtter their wrongs. Yet this is the folly and ſottiſhnes of all Perſecutors, who thinke it neceſſary for their peace, to impouerish, ſpoyle, and torment the Ambaſſadors of Ieſus Chriſt, and ſeruants of God, and then by barbarous and ſauage martyring of them, to ſend them to heauen, there to be continually ſollicitors vnto God for reuenge againſt their murtherers; ſtill crying [b] *vnder the Altar, with a loude voyce, ſaying,* [c] *How long Lord, which art holy and true, doſt not thou iudge and auenge our bloud on them that dwell on the earth?*

The folly of perſecutors.

[b] Reu. 6. 9.
[c] 10.

FINIS.

Reuel. 7. 12.

Amen; Praiſe, and Glory, and Wiſedome, and Thanks, and Honour, and Power, and Might, bee vnto our God for euermore. Amen.